

# THE CONGREGATIONALIST

Boston Thursday 31 October 1895

## GOOD AND ILL

*The wild bee sucks from bitter thyme  
A savory, luscious honey,  
And gathers sweets from noisome marsh  
As well as bowers sunny.  
The oyster in her silent home  
Conceals a grievance cruel,  
Till from her painful cross and wound  
Is wrought a precious jewel!*

*The leaves assailed by blighting blast  
With hectic flush are tainted,  
Yet gorgeously in aftermath  
The forest kings are painted;  
And Winter gives a biting kiss  
From chilling lips and hoary,  
Yet clothes the palace and the wood  
With wondrous, matchless glory!*

*The gathering clouds confront the sun  
With threatening storm and thunder  
That spoil our day—but rainbow comes,  
A beauty and a wonder!  
And base-born smoke, scaring to heaven,  
Obscures the blue so tender,  
Yet lies at feet of dying day  
A wreathed, crimson splendor!*

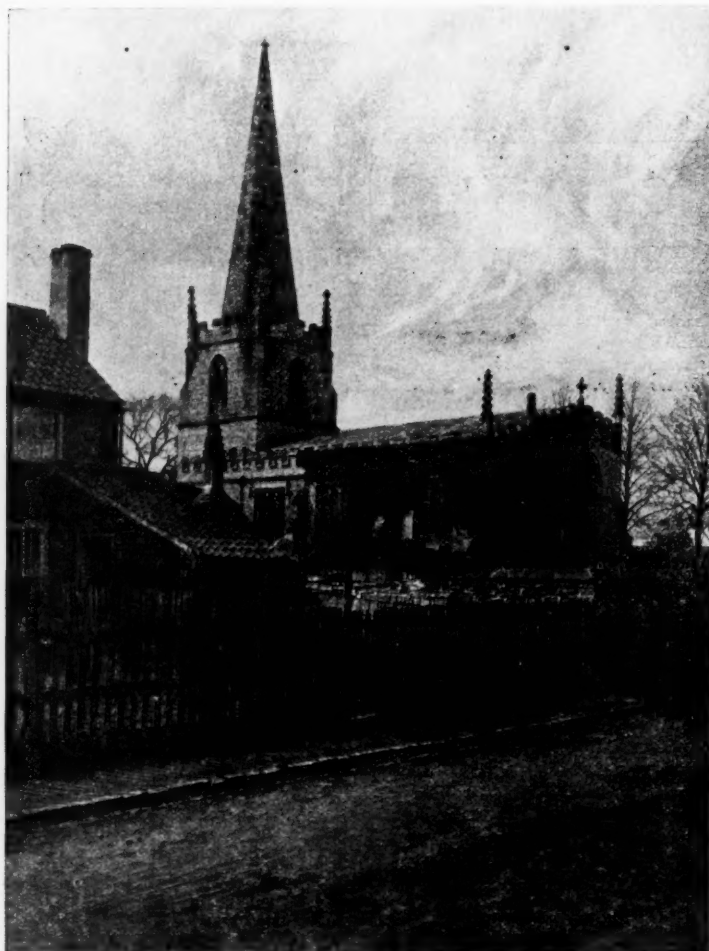
*The opal's luster is a flaw  
Of fissure and refraction,  
The ruby's glow a cosmic throe  
In sudden, fierce contraction;  
And what is good and what is ill  
Lies far beyond our knowing,  
And what is fair and what is foul  
Seems only in the showing!*

*And we in life's perplexities  
May spare our pain and guessing,  
Since bees and bivalves teach us how  
From evil to gain blessing:  
Lo! in the very train of ill,  
Hope's visions are attending,  
And days that spring in leaden gloom  
Have oft a golden ending!*

*Written for The Congregationalist by  
ZITELLA COCKE.*

# The Congregationalist's PILGRIMAGE To England and Holland.

To sail June 4, 1896, by Hamburg-American Express Steamer, landing at Plymouth, returning August 1 by the same Line. The Itinerary includes Cologne, the Rhine, Lucerne, Paris, etc.



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Officially recognized by the Triennial National Council, which body appointed a committee to represent the council in connection with the visit to London, Gainsborough, etc.

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A co-operating committee of distinguished English Congregationalists has consented to superintend the arrangements for the reception of the party in England.

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The party will be limited in number to the accommodations already engaged. Dr. A. E. Dunning, the editor-in-chief of *The Congregationalist*, will represent the paper in the membership of the party, and a representative company of ministers and laymen is assured. Applications may be made at once, and all such applications will be filed and considered in order. Correspondence invited; due notice will be given of the date when registration will begin.

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## WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, OCT. 25.

Mrs. Isaac Pierson, recently of Paoingfu, North China, presided, and read the first part of 1 Cor. 3, speaking especially of the passage, "For we are laborers together with God." While there is strength in co-operation among men, there is greater strength and blessedness in working with God. A young missionary, who asked a veteran what was the best thing to carry to the foreign field, was answered, "First, patience; second, patience; third, patience." The calendar topic, prayer for new missionaries under appointment, called out the fact that during the past year, owing to the financial stress of the American Board, the Prudential Committee has not felt justified in sending out missionaries to undertake new work, also that some who have applied stand approved and waiting for circumstances to favor their being sent. Three young women under the auspices of the Woman's Board, as well as the American Board, have gone to fill important positions in work already established: Miss Maggie Melville, to join her sister in West Central Africa, Miss Laura Mellen to Zululand, and Dr. Parker to medical work in Madura. The topic was extended to cover all those who are considering the matter and the circumstances which may make their going possible, and Mrs. Gulliver read the petitions in behalf of such.

Mrs. Billings reported letters from Miss Child at Genoa and that she had already sailed from Brindisi for Bombay, and Mrs. Pierson spoke of the pleasure which it will give the North China mission to welcome Miss Child.

The latter part of the hour was devoted to brief reports from the Brooklyn meetings. Miss Stanwood spoke of the woman's meeting in Dr. Storrs's church, where nine missionary ladies made most interesting addresses; Miss Kyle reported the Christian Endeavor evening with its varied program; Mrs. Capron spoke of some of the missionary addresses in the general meeting, and Miss Borden and Mrs. Billings emphasized the high spiritual tone of the whole meeting and the privilege of attending it. Miss Borden also spoke of the outrages in Turkey, the recent disturbances in Constantinople and the sympathy we owe to the oppressed and to our missionaries who are subject to such intense strain and, in this connection, Mrs. Pierson told the story of the little boy who, when asked if his baby brother, whom he was carrying, was not too heavy, replied: "Heavy? No, he is my brother!"

## SOME MORE ECHOES OF SYRACUSE.

After listening to and indorsing able presentations of the cause of the New England Sabbath Protective League, by Rev. M. D. Kneeland, D. D., and by Dr. Plumb, the Boston Congregational Club last Monday evening turned its attention to the recent meeting of the National Council. Dr. Quint interpreted its meaning: It is the visible exponent of the Congregational idea; it represents the affiliation of different churches; it is comprehensive, it does not care for shades of theological differences; it exalts the practical rather than the speculative.

It fell to Rev. C. E. Jefferson to voice the message of the council. In his judgment its first message to the churches was: "Be at peace among yourselves"; its second, "Go to work with redoubled energy"; its third, "Be more loyal Congregationalists"; its fourth, "Get closer to other Christians." We can never become alike, but we can become united. Mr. Jefferson characterized the basis of union put forth by the council as the broadest basis ever presented to the world by a great Christian denomination.

Dr. Moxom's address on The Men of the Council was a familiar, though eloquent, characterization of the human factors in the Syracuse assembly. He was impressed by the variety of types and by the intellectual and spiritual seriousness of the company.

Published Weekly

Harper's  
Round  
Table

CAPT. KIDD AT SANDY HOOK  
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TOWER OF MANY STORIES  
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# THE CONGREGATIONALIST

Volume LXXX

Boston Thursday 31 October 1895

Number 44

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### \* CHURCH CLUB AGENTS. \*

The fact that we send the paper free for the rest of 1895 to new 1896 subscribers makes the work of canvassing particularly timely in October and November. Pastors and others please note. Send for agents' circular. Our arrangements with agents for cumulative commissions and our 1896 Premium Plan make work in behalf of *The Congregationalist* both profitable and easy.

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### \* THE 1896 PREMIUM PLAN. \*

Two books and two papers for \$6.00 is proving unusually popular. See advertisement on second page.

WE are hearing every week of emphatic public indorsement of *The Congregationalist* by pastors and laymen, many of them among the most influential in our denomination. As examples, Rev. Dr. Munger of New Haven, Ct., read to his people our summary of the doings of the National Council and urged them to subscribe for and read the paper. Hon. S. B. Capen at the Central Church, Jamaica Plain, last week addressed the congregation on the importance of knowing the work which Congregationalists are doing, and declared that *The Congregationalist* is the best medium through which such information can be gained. Scores of similar instances have within a few weeks come to our knowledge, and we are deeply grateful for the appreciation so extensively expressed of our efforts to make *The Congregationalist* represent worthily the interests of Congregationalism and to place before our readers the religious movements of the world. Such co operation at this time will not only help us to further increase the value of the paper, but also to extend the knowledge and influence of Christian principles and life as represented by our denomination.

One of the chief practical suggestions of Mr. Capen's address at the National Council, which we printed in full Oct. 17, was that the Extra Cent a Day method of supporting our benevolent societies be adopted by a great multitude of individuals. This plan, it will be remembered, originated with Mr. S. F. Wilkins of Newton Center, president of the Howard National Bank, Boston, and many persons have taken the hint. It is so simple and feasible that almost any one can, without great personal sacrifice, become a member of the band. Just now the societies seem to be looking to the large givers, but many whose contributions must necessarily be slight cannot wish to be barred from a modest share in swelling the resources of our benevolent societies. Mr. Wilkins will gladly furnish, without cost, to any applicant literature relating to the system which he has fathered and which will show how quickly it can be made operative in any community.

In time—we fear a longer time than is necessary—the minutes of our National Council will be printed, distributed to pastors and church officers and, in the majority of cases, consigned to oblivion. But it would be to the advantage of the churches if these minutes and similar documents were more carefully studied. The council itself furnished an amusing illustration of the neglect of this study. A committee on ministerial standing made an elaborate report, showing extended knowledge of Congregational history. Its recommendations called out much discussion. After some hours of debate, with several adopted amendments to the recommendations of the committee as to conditions of ministerial standing, some one directed attention to a

declaration made by the council nine years ago, which was satisfactory to all in expressing what many were trying to get into shape for a new declaration. The work had been done years ago, but the committee seemed to have forgotten it and much valuable time was spent in doing it over again. Possibly a study of the Act of Conformity and the Act of Uniformity in England, which had so much to do with the early history of Congregationalism, might give light to some who are sanguine about the blessings which would result from church unity.

It is said of a certain United States senator that he "represents every private virtue and every public vice." Can a man be both virtuous and vicious? Is not this saying an attempt to divide personality and responsibility quite as inexact and unwarranted as the differentiation between the "secular" and the "religious" which the church once held. Some people have an idea that virtue comprehends naught but abstinence from the use of tobacco, liquor and lust, whereas it is a fact that there is a whole realm of action and thought in which a man may be a devil and guard his body from waste simply in order that he may be more successful in his devilry.

Several ministers, representing four other denominations, have recently written to this office asking counsel how to become Congregationalists. Our advice in every instance has been, "If your coming depends on your first getting a call to some attractive church, don't make efforts to come." If a minister's conscience impels him to change his denominational relations, he ought to follow his conscience deliberately, securing, as far as possible, its enlightenment. But if he simply chafes at denominational restraints, he will find them in new spheres as in the old, though they may be of a different kind; and if he merely seeks to better his fortune, he will probably be disappointed. One minister, who has been supplying a Congregational church for a year, returns to his denomination, having discovered that the trouble which led him to leave it was in himself, not in it. He says, with reference to the theological difference between his denomination and Congregationalists, that he has now discovered that what he really wanted was not a liberal interpretation, but laxity. This, it is unnecessary to say, though he does say it, he did not find. Another brother resolved, after long weighing the matter, to stay where he is, saying he will not give occasion to his friends to send him copies of the hymn, "Are your windows open toward Jerusalem, while as pilgrims here a little while we stay?" No religious denominations are perfect in the character or practice of their membership. A good minister can do in any of them valuable missionary work. But if it becomes generally known that he is trying to get away, his influence will usually be weakened.

Good citizenship means unalterable opposition to the liquor saloon. In it the worst classes of politicians are trained. There all political questions are discussed from the lowest points of view. Whatever party is in power, so long as the saloon continues to be a school for making politicians, no reforms will be permanent. Those who work for bribes, for office and power will have more time and greater selfish incentive than those who work for good government. There are brains in the saloon as well as in the counting room, parlor and professional chair, and the saloon is more favorable for creating and directing political organizations than any of the other places. Any union for good government whose aim does not include the abolition of the saloon will never accomplish its purpose.

The attitude of the Episcopal Church, as indicated in the convention now being held in Minneapolis, gives little encouragement to hope for any advance toward church unity. It practically declares that not only the Lambeth Platform—the Bible, the Apostles' and Nicene Creeds, the two sacraments and the historic episcopate—must be accepted, but also the Prayer Book "from cover to cover." The mild expression of fraternal recognition of the Methodist Church was welcomed by many as a sign of more liberal sentiments, but the silence of the convention in reply to the long pending overture of the Presbyterian General Assembly is one of many evidences that the Lambeth Platform would be no more acceptable to the Episcopal Church in this country than it would be to other denominations. It is no more likely that the Episcopal Church will recognize Presbyterian orders than Congregational bishops. Its only episcopate is that of the Roman Catholic and Anglican Churches, and we predict that, till these two bodies unite, there will be no organic union of Episcopal and other Protestant churches.

#### A CHAPTER IN AMERICAN HISTORY.

There is no more interesting chapter in the annals of our country than that which tells the story of the work of the American Missionary Association during the last thirty years. Perhaps we are too much occupied with the pressure of our duties toward the neglected and despised classes, despised no longer, to take in its full meaning. An invitation to the association to celebrate its jubilee year in a slave city, an invitation signed by all the official bodies of the city, shows how rapidly the world has moved since the work of lifting up the colored people through educational and Christian "social settlements" in the South began, less than a generation ago. In the hush that came over the great audience at Detroit, at the close of the three days' meeting, during the reading of these letters of invitation, one could but feel that a crisis in the history of the country had been reached, that henceforth North and South are to understand each other and unite together in striving to secure the complete emancipation of that great race of colored people for whose moral and spiritual welfare God has made us responsible.

We have reached the beginning of the end. In the near future we believe far-seeing leaders of Southern society will do justice to the faithful men and women who have toiled for their former slaves, shut out

from their homes and their social life. We regret that the invitation to Nashville could not this year be accepted, but we trust the officers of the association will make some arrangement, either in person or by representative, to join the citizens of Nashville in their own centennial anniversary.

There is a fascination about the annual meetings of the A. M. A. not easily resisted. Everything moves along quietly. There is no attempt at display. Facts are given by those qualified to give them. Few theories of what ought to be are broached. Men and women from the field, with the enthusiasm of humanity and the love of God in their souls, make plain and burning statements of results already accomplished and of other work already in hand. Thus at Detroit we heard from those who had toiled among the Eskimos in far-off Alaska, of the wide reaching work among the Chinese on the Western coast, of schools and churches, with native teachers and pastors, among the Indians, of promises more than realized in schools and churches among that loyal race known as the American Highlanders, the mountain whites of the South, and, finally, of work in common schools, in normal and training schools, in college and theological seminary, for the raising up of teachers and preachers for the millions of our freedmen. Quite too short was the time set apart for these thrilling narratives. Brief as they were, they presented clearly the spirit, the aim and the results of work in the various fields under cultivation, and thus made an impression on the minds of the hearers at once grateful and profound. Evidently we are on the threshold of larger opportunities. The descendants of the Scotch Irish, who occupy our Appalachian ranges in the South, are speedily to be brought back to the faith and Christian heroism of their fathers. In the manly and eloquent words of our colored brethren, teachers and ministers, in the womanly beauty and refinement of sweet singers like those from Fisk University, whom to look upon was a delight, are already seen the capacities of the race for culture and consecration. The simple, straightforward story of the converted Indian is proof that he, too, has a future. The fact that Christian Chinese in California are sending out missionaries to their brethren at home and sustaining them is an indication of the kind of aid we are to receive in our efforts to give the gospel to the "Celestial Empire."

Without planning for it, the secretaries furnished in their program at Detroit a fitting culmination of thirty years' toil. It is possible so to educate and Christianize despised and neglected classes that these terms shall apply to them no more, not only to save them for the country and Christ, but out of them obtain material to aid in the evangelization of the world.

Strange as it may seem, while there was no shutting of the eyes to the fact of a crippling debt, its existence was not permitted to hang as a millstone around the neck of the meeting. It served rather to arouse a spirit of dogged determination to pay it this very year, and not only to do this, but by reaching the half-a-million a year mark in contributions from the churches and individuals to make it possible for the association to enlarge its work.

Never were words more patriotic or Christian than those heard at this meeting. Never was faith in God more clearly and constantly

expressed. A glorious optimism, the optimism of faith, pervaded the meeting. Ringing addresses from men like Boynton, Gladden, Ward, Howard, Gates, Davis, and a score of others, indicated a love of liberty and a readiness to defend it which recalled the days of the Civil War. That God has set his seal on the work of the association needs no proof. He who reads may run. If he reads he will give. If he gives he will pray and rejoice that he is permitted to invest in an enterprise which has already yielded such rich returns.

#### THE MINISTER AS A VOTER.

A peculiar case involving the minister's political rights has lately attracted public attention. Somewhat more than a year ago an advertisement appeared in *The Outlook* asking for a minister for the Congregational church of Hartford, Vt. Among the qualifications desired, the one which excited most interest was that he should be a Republican in politics. Only one applicant replied. He was engaged for a year.

It does not appear that either the advertisement or the reply was written with the seriousness which is naturally associated with the business of engaging a pastor. The young lady who wrote the advertisement did so hastily, without any authority from the church and partly as a jest, in consequence of a private conversation about the kind of a minister which would suit that town. Rev. Herbert W. Boyd, who replied to it, while half in earnest, intended his letter as a protest against the assumption that a church should direct a clergyman's politics. He did not expect an answer. His letter, a copy of which is before us, stated his conviction as to the political independence of the minister, and that his work and that of the church "should bear no exclusive or partisan name." He added, "Probably you agree with the above position, though your preference for a Republican minister is liable to be read as an emphatic part of the equipment of the minister desired."

Mr. Boyd, however, with this frank statement of his position, was invited to become acting pastor of the Hartford church, and accepted. Recently, the leading manufacturer of the town, and the largest financial contributor to the church, refused further support for the pastor, because he had learned that Mr. Boyd voted for President Cleveland in 1892. The manufacturer is said to have suffered losses consequent on the business depression, which he attributed to the policy of the present Administration.

Mr. Boyd at first declared his purpose to leave his pastorate when he learned of opposition to him which seriously reduced the income for the support of the church; but later, finding the sentiment of the community in his favor, declared his willingness to remain, as a matter of principle, and to accept whatever salary the church could pay him. He seems in no offensive way to have made his political party preferences prominent. He is an earnest and scholarly minister and a faithful pastor. His church has voted, thirty nine to four, to support him. The opposition to him would appear to be prompted by a personal disappointment for which he could have been only in the remotest degree responsible.

We have given these facts, which have become matters of public interest, in order to state a principle which ought to be every-

where understood as to a pastor's political rights. The minister is a citizen. It is his duty to vote. He must vote according to his convictions. If he did not and it were known that he sold or withheld his vote for a contribution toward his salary, his influence as a religious teacher would be destroyed. Any one who attempts to force him to surrender his political convictions or to punish him for casting his vote in accordance with them commits a grave offense against the community. It is always the minister's right and duty to cast the vote which he believes is for the best interests of his country and, when called on, to state his reasons for so doing.

On the other hand, the wise pastor is never a partisan. He is the minister to the whole community, and men of every political party ought to be able to worship in the church he leads, without any just cause of offense. He stands for principles, not parties. To use his pulpit as a political platform is to degrade his high office, to weaken his influence and place his church in a false position. When political feeling runs high, when preferences and policies are magnified into principles, and men are especially sensitive to the statements of opinions which favor their opponents, the wise minister will be more than usually careful so to state principles that they will not appear to be pleas for parties. But any community which consents to have its minister chosen and directed to accord with the political preferences of one man or a group of men puts itself into the hands of a local boss, and is to be pitied. These, we understand, are Mr. Boyd's sentiments, and it is a matter for public congratulation that he is sustained by his people.

#### UNGRACIOUS AND UNJUSTIFIABLE.

Mr. J. G. Woolley is an eloquent speaker and has done very effective work in the cause of temperance, for which he has deservedly won the gratitude of the Christian public. On this account sincere regret will be felt because he has in public addresses before Epworth Leagues and in letters to the press attacked with vituperative abuse Rev. Dr. F. E. Clark, president of the Christian Endeavor Society. Mr. Woolley's first grievance appears to have been that when, at the New York Christian Endeavor Convention three years ago, he tried to take another speaker's time in addition to his own, Dr. Clark courteously requested him to stop after various signals of the bell had produced no effect. As to the private insults which Mr. Woolley claims to have received from Dr. Clark, the public is not interested, and ordinary good taste would have kept him silent concerning them and would also have kept him from the praise he gives to himself for his leadership in reforms. Mr. Woolley appears now to think himself capable of absorbing the Christian Endeavor movement into the political Prohibition party, and calls on its members to organize an "inter-society," under his lead, to stand for political prohibition and hold side meetings wherever young people's societies gather.

We do not anticipate any serious injury to the Christian Endeavor movement from this ill-advised attempt. Christian Endeavorers are enthusiastic believers in temperance and foes of the saloon. Some vote with the third party, among them Secretary Baer and Treasurer Shaw, as they

have publicly stated. Others believe they can accomplish more for temperance by voting with other parties. But the effort to divide the Christian Endeavor Society by organizing a political party within it, led by a man who coarsely attacks its honored and beloved president, has nothing to commend itself. It is hardly conceivable that Epworth Leagues can continue to invite one to address them who assails the chief officer of the Christian Endeavor Society by calling him "a prophet, not of a white life, but of a white liver."

#### REFORMS IN TURKEY.

After a year's record of inhuman atrocities in Armenia, it is at last announced that reform is begun. The news of wholesale massacres at Sassoun was several weeks in reaching the public. Months of investigation followed, hindered or perverted wherever possible by the Turkish Government. When the dire facts came to be known, Great Britain, France and Russia, through their diplomatic representatives, protested, and demanded that competent and fair governors should be appointed over the six vilayets where the troubles were greatest, with a superintending commissioner over them all acceptable to the three powers. The Porte, with characteristic adroitness, managed to avoid accepting their terms for more than five months, though the sultan has several times set the date when he would give his final answer. At last, under the pressure of twenty-one English and a considerable fleet of Russian warships at the mouth of the Dardanelles, the substance of this proposal of the three Powers has been accepted. It includes the selection of public officers from Christians as well as Mohammedans, the honest collection of taxes, and the enforcement of the rights of Armenian Christians throughout the empire. Instructions have been issued by the grand vizier to the Turkish commissary in Armenia to watch the execution of reforms and report results.

Those who are familiar with the condition of the Turkish Empire and have watched the movements of the government for the last three years will have little confidence in these promised reforms. Their inauguration is a forced concession to a foreign public sentiment which Turkish rulers hate. No men acceptable to these rulers would wish to carry out these reforms. No men appointed by them will carry out these reforms further than they are compelled to do by a public sentiment which is alien, distant, and kept active only by continued news of fresh atrocities.

The Turkish Empire is rotten from center to circumference. It is honeycombed with suspicion, split into fragments by religious and race prejudices, destitute of patriotism, while in large sections the inhabitants are terrorized by feuds and outbreaks which very imperfectly, if at all, are reported to the public. The policy of the government is to repress all news of a political nature, to foster mutual distrust, and to extract from every province as much money as is possible, giving the least possible return. But through missionaries, merchants and travelers many of the subjects of Turkey are discovering that it is a survivor of the feudal governments of past ages. The Armenian troubles are only symptoms of the political weakness and rottenness which pervade the whole empire.

Unpunished criminals are scattered through its provinces. Its rulers are not only without the sense of justice, but without the power to execute it. In Aleppo the Christian population has appealed to the foreign consuls for protection. Druses in the Lebanon are uniting against Moslems. The entire region around Damascus is in disorder and unsafe. Any united action of any class of people in Turkey is ominous, for its existence depends on the repression of all public spirit within and the support of foreign powers without.

It may be that the present crisis will pass and that this hideous anachronism will survive the present century. But we do not expect it. We believe that the internal condition of Turkey is such that it must soon crumble into pieces, and that no support of England and the other Powers of Europe, which the public sentiment of the civilized world will tolerate, can save her from disruption. The very serious problems which arise as the result of her downfall must be faced, and they will not brook delay. Great changes in the map of Southeastern Europe and Western Asia are impending, which will be of vast significance to the Christian Church.

#### HOW CAN THE COMMUNION BE MADE MORE PROFITABLE?

If the accounts in the gospels of the first communion, when Jesus and his disciples held it together, were examined with more care, there would not be so many and such different ideas about the meaning and value of the occasion. We should study it in its intervening history, too, so far as we are able, so as to understand what it has meant to Christian people during the centuries, and what, come what may, it certainly will continue to mean to them hereafter until time shall end. Much profit also lies in reflecting what it must mean to our Lord himself, as he sees his earthly followers gathering around his table from time to time and as he meets them there according to his promise. By such study and reflection the communion will come to have a new and more precious significance to us.

Surely it is a mistake to regard it as peculiarly and characteristically a time for humiliation and penitence. No earnest Christian can fail to feel humble and repentant as the communion approaches and he realizes how far short he has come of fulfilling his pledges of loyalty to Christ. Yet we are not to make it merely an occasion for bemoaning our failures. Rather let it be a reminder of our assurance of forgiveness and renewed help, a source of comforting and encouraging thoughts, an inspiration to our souls. To be depressed and gloomy at the communion is to show distrust of Christ, however unintentionally.

There is a golden mean between such undue sadness of spirit and that carelessness which fails to appreciate the awfulness of sin and the intense solemnity of the sacrificial work of the Redeemer. This spirit, one of humility, reverence and affectionate zeal, full of hopefulness without forgetfulness, and keenly and sweetly conscious of the blessed presence and sympathy of the unseen Redeemer, enables us to reap the largest and most lasting benefit from the sacramental occasion. And, unless it also, by bringing us nearer to Jesus, brings us closer in fellowship to our fellow-believers and servants, it is not as profitable to us as it ought to be.

## THE WEEK IN REVIEW.

## The Roman Catholics and the Public Schools.

It is said by those most likely to know that the rise of the American Protective Association and its intrusion in the politics of Massachusetts is moving Roman Catholic parents, who of late have been friendly to the public schools, to once more rally to the support of the church's parochial schools with an ardor born of opposition and contumely poured upon their religion by fellow citizens of the Protestant faith. While it is true that Governor Greenhalge and Lieut.-Governor Wolcott have declared unequivocally against any interpretation of the Republican platform which admits for a moment that the party is dominated by the A. P. A., it is also true that the party as such is not taking an altogether fearless position. Consequently, in some cities the A. P. A. is claiming that the party and the secret order are interchangeable terms; that a good Republican must perforce be an A. P. A. adherent. It is gratifying to note that in Springfield, in Newton and Somerville this interpretation is being repudiated, independent candidates have been nominated who refuse to boycott or deprive Roman Catholics of office, and the issue is to be drawn definitely and sharply.

The alleged compromise in Manitoba by which the Roman Catholics gain exemption from general taxation for public schools and win the privilege of having their own contributions to the public treasury support parochial schools, is denied both by the Protestant authorities of Manitoba and the Roman Catholic ecclesiastics of eastern Canada, who would be likely to know the policy of the hierarchy in Canada.

## "Conscience Mad."

Mr. Theodore Roosevelt, whose hearty indorsement of Mr. Thomas Reed's candidacy for the presidency, in his speech at a gathering of Massachusetts Republicans last week, was the most significant political phenomenon of the week, in a letter to the secretary of the Council of Confederate Good Government Clubs of New York City, has restated once more the position of the meliorist *versus* the optimist, the opinion of the statesman *versus* the dictum of the radical reformer. He reasserts, what every man who has read his ory or dealt with practical social conditions must know, that expediency and tact, good sense, a willingness to take the better when the best cannot be secured, secure quite as much in the long run as non-rigidity, bluntness and ultra loyalty to a given principle. It Mr. Lincoln had allowed Horace Greeley, William Lloyd Garrison and Benjamin Wade to determine his policy as president, the history of this land since 1860 would have been very different from what it has been. Men who have the interests of municipal reform at heart are under no obligation to repeat the errors of the extremist of *ante bellum* days, or the more recent believers in temperance reform through general legislation, unless they deliberately choose to, and it is well, perhaps, that Mr. Roosevelt, a young man as courageous and high idealized as we have in public life today, should step forward and let it be known that "common sense without conscience will at times breed criminality, but conscience without common sense may also at times breed a folly which is but the handmaid of criminality." Gold in Abundance.

Never were the theories of economists and financiers more awry than they are

now in the presence of an influx of gold from the Rand fields of South Africa, which promises to be trebled before the end of the century, while vast new rich fields at the mouth of the Orinoco and in Western Australia, Alaska and British Columbia, not to say anything about the ever increasing output of the mines in the West, are other factors that add to the uncertainty and mystery of the situation. The enterprise and greed of prospector and capitalist, summoning to their assistance the man who can best apply science and mechanics to the extraction of gold from the soil, have within a decade changed the whole outlook for investors, bankers and statesmen. Ten per cent. of the marvelous increase of the past decade is credited to the cyanide process of extraction, which has reduced the minimum limit of workability and immensely increased the area of mining property. So far from there being a dearth of gold, which the bimetalists were predicting a few years since, there is now a plethora, and the outlook for the future is one that must silence forever the advocate of free silver coinage who says that is needed because it is necessary to "do the business of the world." The "Kaffir circus" in London is not so mysterious when it is remembered, to quote the London *Banker's Magazine*, that during the last seven years and eight months more than fifty millions sterling of gold has on balance found its way to England and one half of it accumulated in the bank vaults. "Half per cent. money has given a morbid, unhealthy tone to Lombard Street," and the Kaffir circus is the result. London, the world's banking capital, actually faces the hitherto unknown phenomenon of an inflation of what it has been assumed there could not be too much of. "The struggle for life was never before so keen in monetary circles, nor more puzzling to the strugglers themselves." The annual report of the United States director of the mint, just issued, prophesies a flood of gold.

## Are Strikes Successful and Worth What They Cost?

The annual report of the United States Commissioner of Labor, Hon. Carroll D. Wright, recently made public, is a document which tells better than any text book or sermon could how wasteful, crude and inefficient are the strike and the lock out as modes of settling differences between employers of labor and their employes. During seven and a half years of our recent history 2,391,203 employes have been without employment for longer or shorter periods because of voluntary cessation from work as in case of a strike, or forced inaction as in case of a lockout. The aggregate loss for the entire country because of strikes is not given, but the loss to the employes in twenty-six of our leading manufacturing cities during the period was \$35,000,000, and to their employers more than \$28,000,000, while the losses to employes through lockouts were \$12,000,000 and to employers more than \$5,000,000. Out of 46,863 establishments affected by strikes, the strikers won their demands in cases numbering 20,397, gained part of their demands in 4,775, and failed in cases numbering 21,687. Of employers who locked out workmen, 1,803 out of 3,853 won their point, 391 partially succeeded and 1,558 failed. Twenty five per cent. of the strikes were for higher wages, thirteen per cent. for lessened time of labor, eight per cent. against a reduction in wages, seven per cent.

"sympathetic," four per cent, as a protest against the employment of non-union men, and three per cent, as a demand for the recognition of the trade union. Illinois, New York and Pennsylvania, in the order named, are the most turbulent, and suffer most from the abnormal condition of industry.

## Time's Revelations.

The American public as yet has had no proof sufficient to justify it in changing its estimate of the honorable character of Pres. James A. Garfield, but in the autobiography of Hon. John Sherman, just issued, there are innuendoes and indirect aspersions upon the character of President Garfield and his loyalty to Mr. Sherman, which have revived the factional animosities within the Republican party in Ohio and New York, and are likely, before the controversy is over, to shed much light upon the history of American politics during the last two decades. Friends of President Garfield have been prompt in coming to the defense of his honor; they deny that he placed ambition above honor or played false to Mr. Sherman in the Republican convention in 1880.

Germany just now is much stirred by the revelations of venality, dishonesty and immorality in Baron Hammerstein, who, as an influential editor, as a member of the Reichstag and leader of the Conservative party, formerly exerted great influence in Prussia and Germany. It has been proved that he squandered money belonging to personal friends and the state; that in collusion with the former court preacher, Stoecker, he intrigued against Bismarck, and played his patron false; that he lived a double life, being grossly immoral, and that the officials of the state church and the leaders of the Conservative party, long after they knew of his duplicity, permitted him to go on as a leader of the people, fearing his power to involve others when the crash came. From his retreat in the Tyrol Hammerstein now is sending to scandal-mongering German and Austrian papers selections from his correspondence with party leaders and fellow-conspirators against Bismarck, letters that are ruining reputations and stirring Germany greatly.

## The Powers Confronting One Another.

It is reported by so cautious a journal as the London *Times* that Russia and China have secured a secret convention by which Russia is to have Port Arthur, with its fine harbor, and a considerable part of Manchuria. It is charged elsewhere that this report is a mere feeler thrown out by the British Foreign Office to test public opinion. But there is considerable probability that it is based upon fact, and, should this prove true, England will find herself face to face with a formidable dilemma. Either she must go to war with Russia and China, in which case she would have Japan's alliance, or she must submit to a political snub and an attack on her commercial pre-eminence such as she never has received. What she will decide to do probably will depend much on what Germany does, and this is quite uncertain.

France of course will back Russia, but Germany may not, therefore, refuse to do the same, or, at any rate, to observe neutrality. The outcome of a war also is not easy to be predicted. It is not by any means certain that England would win, and military defeat, in addition to loss of political and commercial prestige would reduce her to a lower rank among European pow-

ers, such as that which Italy, for example, now holds. There is a report that she will ask the United States to abandon the Monroe doctrine and join her and Japan. But, great as is our good will to England, we have no interest in embroiling ourselves merely for her benefit. The war cloud may blow over, but between this and that which overhangs Turkey, referred to elsewhere, a flash of lightning may pass at any moment which may strike down and shatter the existing state of things.

#### The Ribot Cabinet Overthrown.

The French ministry has not survived its first year. It was constituted Jan. 27, 1895, and came to its end last Monday. Its death was sudden and wholly unexpected. M. Rouanet, a Socialistic Republican journalist, member of the Chamber of Deputies, introduced a motion calling on the minister of justice to push investigation into the affairs of the Southern Railway of France, and it was carried by a vote of 310 to 211. This was virtually a censure of the ministry, for frauds in connection with the building of the railway are admitted, and it was charged that these frauds, connected with the corruption of government officials, were known to a majority of members of the Chamber. After the withdrawal of the ministers in order to present their resignations to President Faure, the Chamber adjourned to Nov. 4. M. Ribot, the President of the Council and Minister of Finance, organized the retiring cabinet ten days after the election of President Faure. He is an eminent lawyer, has been a prominent political leader, as well as minister of foreign affairs, and was premier in 1893, when his downfall resulted from the Panama prosecutions. His wife is a daughter of an American banker, formerly of Chicago.

#### NOTES.

Miss Frances E. Willard, with but slight opposition, was re-elected president of the W. C. T. U. Through her influence the order hereafter will, while retaining its Christian basis, be more hospitable than it has in the past to co operation for moral ends with adherents of other religions.

President Cleveland's reception at the Atlanta Exposition was a cordial one. His speech was free from discussion of personal or national political problems, and a sensible plea for national unity and the decline of sectional and race misunderstandings. He permitted many of the thousands who flocked to the city to shake his hand, and he inspected with particular care the building in which the progress and attainments of the colored people is exhibited.

The time made on the Lake Shore and Michigan Southern last week is the fastest known. The average speed between Chicago and Buffalo was sixty-three and six-tenths miles an hour—more than a mile a minute. One man, through this run, has made his reputation—Engineer Tunkey, who held the throttle between Erie and Buffalo, and more than made up what had been previously lost. If it is desirable that such runs be made, it would seem equally desirable that the man who risks his life to make them should be suitably and generously rewarded.

#### IN BRIEF.

Harvard University in its new hymn-book has discountenanced "hymn-tinkering." "Scholarship and integrity have alike prescribed that the author's exact words must be used."

Our clergymen in Chicago have made known to the barbers of that city their sympathy with them in their fight to secure an enforce-

ment of the ordinance which enjoins the Sunday closing of barber shops.

Boston is to have the privilege of entertaining the Woman's Board of Missions next week, and the annual meeting this year promises to be no exception to the rule in reports of progress and bright missionary addresses, as well as in point of inspiration and uplift.

The General Howard Roll of Honor is making headway. The list elsewhere printed embraces fifty-nine new names, making a total of 260 gifts of \$100 apiece. This will reduce materially the Home Missionary Society debt, but six or seven times as many givers are necessary before the great burden is entirely lifted.

One of the sentences of Judge Robert Grant's scathing article in the November *Scribner's* is, "Marital infidelity has been the favorite excitement of every rotten aristocracy which the world has ever seen." Some of the "best society" people of the country are doing all they can to make it appear that we are a "rotten aristocracy."

Pasteur's will was laconic, simple, thoroughly characteristic of the man and not without its lesson to us who exhibit so much filial irreverence. His wife is given all she can receive under the French law. "May my children never abandon the path of duty, and may they always show their mother the tenderness she so well deserves!"

A graduate of Oberlin still lives who was stripped and whipped on the public square in Nashville, Tenn., for the crime of teaching Negroes. Now the city authorities unite in an earnest and Christian invitation to an association which exists for the uplifting of the Negroes to meet in that city and enjoy its hospitality! Time and the divine Providence certainly work wondrous changes.

Unabated interest is sustained in the Open and Institutional Church League which, having previously met in New York and Boston, this year holds its annual meeting, Nov. 12, in Philadelphia. Reports will be presented from churches engaged in modern methods of work, and some of the problems confronting free churches are to be discussed by such men as Mr. R. C. Ogden of Philadelphia, Mr. Frank Wood and Rev. E. D. Burr of Boston.

We have received a tract giving reasons for not voting, and issued by a committee appointed by the Covenanters' Church. These reasons seem to be equally strong for not living in this country. But they apply even more forcibly to most other countries. Nothing short of heaven will satisfy our excellent Covenanter friends, and we wish they would accept the duties while they enjoy the privileges of American citizenship till they get to heaven.

A Massachusetts pastor, who has heard of the Pastors' Fund proposed by Rev. W. W. Jordan in another column, and to which he himself subscribes, writes us that he, too, has made a special subscription of fifty dollars to help relieve the debt of the Board. We ask every pastor to read Mr. Jordan's article and consider whether an utterance may not be collectively made by them which will have great weight in leading the churches to lift their debt.

The National Council, Rev. Dr. F. A. Noble having declined to serve longer as chairman of the Ministerial Relief Fund, chose Rev. Dr. H. A. Stimson in his place. Few know the amount of work which Dr. Noble has conscientiously and cheerfully put into this business, for which many aged and needy ministers in future years will owe him a debt of gratitude. Dr. Stimson fitly succeeds him with an interest in a worthy cause not less than his.

Sin inevitably brings sorrow and suffering

to the innocent as well as the guilty. Men cannot fall from honor without involving others. It is a trite observation, but never more pertinent than now. To illustrate. Not long since the treasurer of the city of Philadelphia defaulted. The other day reputable business men, who had had confidence enough in him to become his sureties, paid in to the city treasury more than \$100,000, their legal atonement for his betrayal of trust.

The promotion of Rev. C. J. Ryder, D. D., to the rank of corresponding secretary of the A. M. A. is an act that will be warmly approved throughout New England, where his faithful labors for several years as district secretary won for him and the society a host of friends. Though Dr. Strieby is now laying aside the brunt of the burden so long and so cheerfully borne, it is good to think that he will continue to be an important factor in the administration.

A convention of colored ministers in Boston has passed a resolution declaring that there would be less frequent lynchings in the South if the colored citizens of New England were treated with the respect which they merit. There may be truth in their statement, but those Negroes, North and South, are doing most for their race who place the greatest emphasis on increasing the merits of colored citizens rather than on the demand for recognition of those merits by white people.

Dr. D. K. Pearsons of Chicago, who recently offered to give \$50,000 towards an endowment for Mt. Holyoke College if \$150,000 in addition were raised, has announced his willingness to increase his gift, agreeing to contribute the largest amount, \$150,000, provided others will give the \$50,000. At last reports \$28,000 had already been subscribed on the original offer, so Mt. Holyoke will, we trust, soon secure its \$200,000 endowment, for the first offer also holds good and friends of the institution are pretty sure to secure one if not both of the gifts.

The copies of the Bible which contain the Apocrypha are much less common than they once were, but the books of the Apocrypha are accepted by the Roman Catholic Church as of equal authority with the rest of the Bible, and the reading of them is still enjoined by the Episcopal and other Protestant denominations. It is, therefore, a matter of general interest that by the revision of the Apocrypha the complete revision of the Bible, begun in 1870, is at last completed. These Apocryphal books contain treasures of wisdom which will repay the search of students of the Scriptures.

When one local association of churches removes a minister from its lists and another association restores him without investigation, there is revealed an infelicity in our polity which ought in some way to be remedied. This is a complaint which one California association makes against another, declaring that "such action, taken without regard to careful deliberations of other associations, tends to weaken associational guarantee of ministerial standing." We hope the General Association of California will suggest how this condition of things may be corrected.

Rev. Dr. David Gregg, in the sermon which he preached at the installation of Rev. T. De Witt Talmage at Washington, gave a body-blow to "grasshopper exegesis." He said:

To be Biblical a minister must not only declare what he finds in the Bible, but he must declare it in its Bible connection. Bible facts wrongly placed and wrongly applied are wholly un-Biblical, and have no more power in binding conscience than a decree of the devil. They are repulsive to the soul, they are deceptive, they are erroneous.

This is a truth that preachers like Dr. Talmage frequently overlook. Dr. Gregg is to be commended for his frankness.

Hon. John Sherman had a wise mother. In his volume of reminiscences just published he

confesses to youthful shortcomings that a less honest man would have concealed. He drank, became intoxicated, and entered his home sick. "My mother received me with much surprise and sorrow, but neither complained nor scolded, and with the utmost kindness put me to bed and watched over and cared for me. I was not enough stupefied to be unconscious of my degradation and her affection, and then resolved never to be in such condition again." If she had scolded him, how different his personal and our national history might have been.

Politicians beware! Young Protestants are about to take vows. At Youngstown, O., last week, at a county Y. P. S. C. E. convention, the following vow of good citizenship was taken by those present:

Believing that my ballot is my testimony and that as a Christian citizen I should make it witness for political righteousness, I record my vow that I will, whenever possible, attend the caucus and primary and demand the nomination of honest and capable men; that I will seek the divorcement of national issues from municipal and state elections; that I will work for the extermination of the saloon and will support for office such men only as are in favor of righteous legislation and the enforcement of the law.

In March, 1894, the International Lesson Committee undertook the preparation of a course of primary lessons, calling into their counsel a number of the most successful religious teachers of children. This was done in response to a growing demand expressed to the committee by the executive committee of the International Primary Teachers' Union. The work has been done with much care and the plan was published in *The Sunday School Times* of Sept. 28. So far the criticisms on it have not been very favorable. When the one uniform lesson for all classes, so far as the Scripture selections are concerned, ceases to be popular, the system itself will probably have come near to its end.

A rainy Sabbath is a test both of preacher and hearers. A young minister wrote last week of a fearfully rainy Sunday: "I preached yesterday to a very select audience—not even as many as Gideon's army. The selection was made as in his case by a test of water." A well-known preacher said of his part of the service the same day: "The audience was so small I was tempted to omit the sermon altogether and save it for another time, but thought that the few who were brave enough to venture out deserved the best a man could give them." Of course he was right, and the result may show, as in the case of many other "rainy day sermons," that the earnest words spoken to the few made an enduring impression.

Dr. Henry M. Field of *The Evangelist* went to the meeting of the American Board in Brooklyn to find the edification he has been unable to discover in recent Presbyterian General Assemblies. Concerning Dr. Storrs' address his own opinion is that it "was a marvelous creation, which left upon the hearer an impression of some masterpiece of music, like Handel's Messiah, rolling through long-drawn aisles and rising into the dim arches of some old cathedral," and he quotes Editor McElway of the Brooklyn *Eagle*, who heard the address, as saying: "I have heard Mr. Gladstone and other great English as well as American orators, but Dr. Storrs is to me the greatest living master of the English language on either side of the ocean."

The program of the Unitarian Conference, which has been going on in Washington, reads like that of a thoroughly evangelical body. Prominent among the topics announced are The Incarnation, The Atonement, The Holy Spirit, Forgiveness, Congregationalism, The Church and the Masses. Possibly, however, these doctrinal themes point to efforts to demolish, not to defend, orthodoxy. The Unitarians have put forth their proposed

basis of Christian unity as the acceptance of the teachings of Jesus, holding that practical religion is summed up in love to God and love to men. They present it as the basis, not only for Christian unity but for the religious unity of the world. Our Unitarian friends build bases broad enough for them not only to stand on but to recognize one another at long distances.

## TWO GREAT MEETINGS BROUGHT HOME

TO THE BOSTON MINISTERS' MEETING.

Reports from the annual gatherings of the American Board and the A. M. A. were the attractions last Monday, the former being represented by Drs. E. E. Strong and Cyrus Hamlin, and the latter by Rev. Messrs G. C. Haines, Albert Watson and Nehemiah Boynton, D. D. Dr. Strong called special attention to the new plan by which a fair representation of all the churches is secured in the corporate membership, to the advisability of restoring the original missionary purpose of the Week of Prayer, to the need of reform in our diplomatic service, and to the impossibility of further retrenchment in the work of the Board without entirely abandoning some of the mission stations. Dr. Hamlin deprecated what he considered the great waste of missionary enthusiasm and consecration among young people in the light of the present inability of the Board to make use of them.

Mr. Haines of North Carolina, both physically and intellectually a fine specimen of the Negro race, explained the present movement in the South toward free church polity, which during the past eleven months has increased by one thousand our Congregational membership. Mr. Watson gave a faithful and appreciative report of most of the addresses at the A. M. A. meeting; and Dr. Boynton, whose cool, common sense views were expressed with his usual volcanic warmth and energy, pointed out what he termed the five most conspicuous features of the meeting, not least of which were the cordial invitation of the city of Nashville to hold the next A. M. A. meeting there—a courtesy which would have been unthinkable thirty years ago—and the acceptance of the invitation to hold it in Boston. At his suggestion it was voted that the chairman appoint a committee to co-operate with Secretary Guttererson in making arrangements for this jubilee gathering.

## OCTOBER MEETINGS IN CANADA.

The churches of Canada have had no National Council, but it has been their privilege to enjoy some of the enthusiasm and profit which have gone out from Syracuse. Excellent reports of the council have crossed the line, and the further pleasure awaits the churches of hearing verbal accounts from Canadian delegates who were present. Unexpected pleasure also awaits the union at Montreal next June, when the delegates from the council, it is hoped, will be present. Of those who were appointed, Rev. Smith Baker, D. D., is already well and favorably known in that city, where he was once sought as a pastor. Both he and his colleagues will receive a cordial welcome from their brethren there.

There have been the usual October meetings, which are always of interest because of the impetus which they give to the fall and winter's work. The first was the opening of the college at Montreal. Mr. J. R. Dougall, editor of the Montreal *Witness*, who succeeds the late Professor Cornish as chairman of the college board, presided. An interesting feature of the occasion was the address of welcome to Dr. Petersen, late of Dundee, Scotland, who has just succeeded Sir William Dawson as principal of McGill University. The principal, in his reply, eulogized the great service of Congregationalism to the cause of education, and assured the college of his sympathy and support. Rev. Professor

Warriner delivered the opening address on The Place and Function of the College in the Education of the Ministry. Among other good things the speaker made a strong plea for the development of individuality, so that the minister may be trained to think and act for himself. Principal Barbour then briefly outlined the work of the session, which is now fairly under way. The number of students is unusually large, and a successful year is confidently expected.

The strongest association in Canada is the Ontario Western, which met this year at Listowel, when a good attendance of ministers and delegates was registered. The address of Rev. B. B. Williams on Doorways into the Ministry, placed strong emphasis upon mental ability, freedom in speech, college training, broad, sympathetic culture, a knowledge of men and books, an acquaintance with social problems and the careful examination of the credentials of applicants for the ministry. Rev. A. F. McGregor preached the sermon, taking for his theme Witnessing for Christ, upon which was based a clear, thoughtful, earnest address. The question of the Sunday evening service was introduced by Rev. E. D. Silcox, who recommended gospel themes, well announced in the local papers, with plenty of bright, attractive singing at the service. The devotional and spiritual needs of the preacher were earnestly set forth by Rev. C. E. Bolton, under the general topic of A Helpful Hour. The closing meeting was a Christian Endeavor rally, when Miss Clunie and Rev. Messrs W. H. Watson and H. E. Mason gave interesting and helpful addresses. A short consecration service, conducted by Mr. Henry Yeigh, closed a profitable series of meetings.

Finally, coming near the close of the month, was the meeting of the Toronto District Association in Bowmanville. The attendance was not as large as could have been desired, and this may have been due to the fact that the pastor of the local church is away at present, taking a post-graduate course at Chicago Seminary. Still the meetings were of great interest to those in attendance. The sermon by Rev. T. B. Hyde on The Authority of Christ was timely, impressive and earnest, and proved a fitting beginning to the meetings of the association. Rev. E. E. Braithwaite, late of St. Louis, Mo., read an interesting paper on The Work of Congregationalism in the United States. Under the threefold heading, The Soil, the Seed and the Fruit, the wonderful power and influence of Congregationalism was ably traced. The address of Rev. Dr. Sims was a thoughtful and graphic review of the rise and growth of Stundism in Russia. Their number, the speaker stated, is about 2,000,000, while the principles were shown to be essentially those of Congregationalism. Mr. Henry O'Hara gave an interesting account of his visit to England, and of the Centenary Missionary meetings, some of which he was able to attend. Rev. Charles Duff's address on Loyalty to Christ was strong and vigorous, and was another clear ringing of the note which was sounded at the commencement of the meetings. J. P. G.

## CURRENT THOUGHT.

AT HOME.

The Syracuse *Northern Christian Advocate* (Methodist) says the recommendations of our National Council, on the subject of Christian unity, were "liberal, sensible and progressive." The *Outlook* contrasts the council's plan with the papal plan and the Episcopal plan, and says of the Congregational: "It appears to us more hopeful of results, more immediately practicable and more in accord with the spirit of the New Testament. One thing, at all events, is certain, this plan can be adopted even by those who hope eventually that another plan may be adopted." The *Christian Intelligencer* (Reformed Dutch) says that it is one of the best plans to secure Chris-

tian unity which it has knowledge of. *The Watchman* (Baptist) says it "fiely emphasizes an essential divergence between the prelatical and the Congregational churches." *The Christian Leader* (Universalist) observes: "The New Jersey Congregationalists have, to our view, presented a true creed basis of Christian unity. The Congregationalists at the Syracuse convention, however, restricted the effort for unity to 'evangelical' Protestants, and we know what they mean by the adjective. The unmodified New Jersey platform is broader." *Christian Work* feels that "there is nothing in the propositions to exclude the extremest of Unitarians, while the fourth proposition, in the absence of definition, is liable to the most liberal construction one chooses to place on it. In view of the attitude assumed by the Presbyterians toward the Congregationalists, it might be questioned if the spirit which would favor a federation of denominational activities in the common interests of the whole church is likely to prevail at present." *The Christian Observer* (Southern Presbyterian) says: "The proposals are too vague and general in their nature to serve the purpose for which they are intended, unless the principle of comprehension disregards some of the very essentials of Christianity. Union under such conditions could have no strength, and the united body would be sure to fall to pieces again so soon as differences of opinion in regard to the basis of union developed, as they surely would. The first and general objection to the platform, therefore, is that it is too vague and general to be of any use for its intended purpose. Then each of the articles is open to some objection. The first in regard to the Holy Scriptures is perhaps the best, yet the doctrine of inspiration which it presents is low in its type. The second fails entirely to give any proper Scriptural statement of the person and work of Christ. This is a fatal defect, for a Unitarian could accept it without any particular change in his views. The third gives no proper doctrine of the church visible, and here fatal objection lies against the proposals. The matter of polity is one which must be definitely stated in any proposals for union. As for the fourth article, it is not only objectionable in itself, but vitiates all the others."

*The Richmond Christian Advocate*, contrasting the action of the managers of the Atlanta Exposition with those of the Chicago Exposition on the question of Sunday closing, says: "If this republic continues, it will be debtor to the seasoned, rooted, Christian civilization of the South. The States bordering the coast below the Delaware River have a mission. They will be summoned to enforce law, guarantee regulated liberty, protect the savings of industry beyond the Ohio. The North was fighting for its own existence when it coerced the South to remain in the Union."

*Newspaperdom* acknowledges that "among the reasons for the favor with which the religious newspapers are now received, the fact that many of them make readable and intelligible summaries of the important news of the day is not the least. . . . It is a fact that, to keep well abreast of the march of events that illustrate the best progress of the world, it is necessary to read the religious weeklies, if one wishes to be relieved of a tedious grubbing through the dailies." Referring to Rev. Dr. George A. Gordon's recent expression of opinion, in our columns, respecting the demerits of the American press, it says: "In a sense, and an important sense, we should be inclined to side with Dr. Gordon upon the question of the relative merits of our papers and the best of those published in Great Britain. It is a question, however, that involves important considerations aside from the bare fact of the difference. . . . We think Dr. Gordon is right in the opinion he expresses relative to the newspapers of Boston. While they have developed wonderfully in

enterprise and circulation, the distinctive high moral tone that made them notable years ago is missing from all of them, with one exception. We are referring, of course, to the dailies only."

## ABROAD.

Frederick Harrison, in the October *Nightly Review*, says the recent conservative victory in Great Britain was "mainly the revolt of the average Englishman against universal regeneration by act of Parliament." Dean Farrar denies the asserted growth of Roman Catholicism in England, but says, "It is perfectly true, and very generously true, that doctrines once regarded as distinctively Romish are now taught on every side in the Church of England."

W. H. Mallock closes a trenchant reply to Frederick Harrison, in the October *Nineteenth Century*, with these words, descriptive of the weakness of Mr. Harrison's Religion of Humanity, Positivism: "The very utmost that Mr. Harrison can make out for his faith is that it is an amiable, even a poetic, fancy, which can live in the mental sufferance of a man when he wishes to be good; but very certainly that is not a faith that will stimulate him when he is indolent, or restrain him when he wishes to be bad." Rev. A. C. Deane, writing on The Religion of the Undergraduate, says that "with sorrow it must be confessed that the majority of Oxford and Cambridge undergraduates are without, or at least profess to be without, any religious beliefs at all. . . . 'Easy-going agnosticism' is the average undergraduate's creed. . . . What are they (the Dons) doing in behalf of Christianity; how are they fulfilling their very great responsibilities? For this spread and increase of agnosticism they are largely responsible, both personally and by legislation."

*The British Weekly*, commenting on Mr. Gladstone's recent letter to the National Temperance Congress, irreverently adds: "It may be doubted whether anybody is served by the various documents that have been wrung out of Mr. Gladstone lately. He is understood to be preparing a concordance to Bishop Butler's Analogy, and to enjoy this kind of work very much. There are many valuable books in English to which we might as well have concordances—as many as might occupy in a profitable manner the rest of Mr. Gladstone's life."

*The Japan Weekly Mail*, discussing Japan's present attitude toward the European powers, denies any special hatred of Russia, wonders why Germany, hitherto a friendly power, sided against Japan, and adds: "But China and Great Britain have added an unfortunate page to their diplomatic records. . . . As for Great Britain, we shall surely not be speaking with the wisdom that follows the event if we say that from the outset she ought to have recognized the importance of uniting China and Japan against Russia. . . . The general clue was to be found, we think, not in pressing Japan to abandon, but rather in urging China to indorse, projects to raise Korea from a wretched state of corruption and natural emasculation to a condition of civilized progress and capacity for self-defense."

## COLLEGE MEN AND THE SABBATH.

## AN APPEAL TO CHRISTIAN STUDENTS.

BY ROBERT E. LEWIS, INTERCOLLEGIATE SECRETARY.

A recent *Congregationalist* mentioned the fact that Secretary Daniels of the American Board had made inquiries in four well-known colleges, which led him to believe that a majority of the students used Sunday for study. It has been the writer's privilege to counsel with and address the Christian men in, at least, twenty New England colleges, technical and professional schools, and that within the past five years. The fact and amount of Sunday study was often

encountered, frankly acknowledged, and for the most part, decried by Christian men.

Fearing that my personal opinion might do injustice to the situation, I have chosen a more authoritative method. Having taken eleven institutions, representing the typical American college, State university, technical, law and medical school, in about the proportion in which they are found in New England, I asked for a careful, prayerful statement from each institution. The inquiry was made in each instance from sterling Christian men, leaders among their fellow-students. The advice of neither the cynic nor the recluse was sought. From personal contact with Christian men of each college, the man who seemed the best qualified to answer candidly and accurately was selected. No inquiry was made at Harvard or Yale Universities, because no one man could accurately judge of so large a student body.

The answers are remarkable for the prayerful consultation and careful survey of the fields upon which they are based, and yet they are but estimates. Another fact worthy of notice is that they come from men who speak as students, and students alone would know the situation. The questions were as follows:

1. What proportion of the students in your institution make a practice of Sunday study?
2. Is this per cent. very much increased at the time of preparation for examinations? If so, how much?
3. Do you believe the Sunday study in your institution a serious hindrance to maintaining the Christian "tone" of the student body?
4. What is the leading form of Sabbath desecration among your fellow-students?

We will take up the answers to each question and discuss them separately.

1. The adjoining table presents in tabular view the responses to the first question. It seems to be clear, and comment upon the facts will be made later:

PER CENT. OF STUDENTS WHO MAKE A PRACTICE OF SUNDAY STUDY.

	per cent.
1. Amherst College, about	40
2. Boston Law School (B. U.), about	10
3. Bowdoin College, at least	75
4. Brown University, about	10
5. Colby University,	42
6. Dartmouth College, nearly	50
7. Harvard Medical School, surely 75, probably	90 to 95
8. Mass. Institute of Technology, not less than	80
9. I presume over	90
10. University of Vermont, a considerable over	50
11. Williams College, at least	80
12. Worcester Polytechnic Institute, all of	50

2. The facts we now take up are furnished in response to the second question. A brief study of the tabulation leaves no doubt that the general situation requires an affirmative answer:

INCREASED SUNDAY STUDY AT EXAMINATION TIME.

	per cent.
1. Amherst,	40 to 80
2. Boston Law,	80 to 85
3. Bowdoin,	75 to
4. Brown,	nearly all, if examination comes on Monday.
5. Colby,	10 to 20
6. Dartmouth,	42 to
7. Harvard Medical, between	50 to 65
8. Massachusetts Technology, between	75 to 85
9. To practically 100 per cent.	
10. Massachusetts Technology, between	80 to 90
11. To little increase, if any.	
12. University of Vermont,	50 to
13. Williams,	nearly all.
14. Williams,	30 to 40
15. Worcester Polytechnic,	50 to 75

3. The answers to the two last questions cannot very well be arranged in tabular form. We repeat the inquiry: "Do you believe the Sunday study in your institution a serious hindrance to maintaining the Christian 'tone' of the student body?"

In nine of the eleven colleges it is considered a marked hindrance, but in the case of Bowdoin the answer is: "In one

way, yes; in another, no;" and at Brown: "Not felt to a marked degree except through the bad example of certain professing Christians who study on Sunday occasionally. Some Christians justify it." Light is thrown upon the general situation at these two colleges in the answers to the fourth question, where in one case general pleasure seeking and in the other card-playing takes much time. In some colleges, however, much stress is laid on the demoralizing effect of Sunday study.

At Boston Law, "the most noticeable effect is that it causes the students to have contempt for sacred things"; at Colby, "Sunday study is one of the hard problems that our association has to contend with, so far as the members are concerned. There is a demoralizing effect in having so large a percentage of the men in the college engaged in Sunday study, though the Christian men do not seem to weaken in opposing it." At Dartmouth, "I am confident that the attention and thought which the men give to their studies shut them off from hours of meditation and Bible study which would be of inestimable benefit to them and would work a great change in their lives." This from the pen of a student who takes his Christianity into college athletics and would be called an all-round college man. From Williams and Vermont come similar statements. From Harvard Medical School is the reply, "It is one of the reasons why we can't find a convenient time to hold a Y. M. C. A. meeting." Not one of the above answers comes from college hermits, but from men of experience and sympathy in all phases of student interest.

4. The fourth and last inquiry made shows still more positively that we are dealing with a large matter. In comparison with Sunday studying all other forms of Sabbath breaking sink out of prominence. To the question, "What is the leading form of Sabbath desecration among your fellow-students?" nine of the eleven answers are unreservedly, "Sunday studying." Brown, Dartmouth and Vermont put emphasis on card playing, and in a complete analysis it would seem that many other colleges would join in the declaration of the three mentioned. At Massachusetts Institute of Technology there is "no form of Sunday desecration that deserves mention in comparison" with Sunday study. I wish to guard against any misapprehension of the situation. The colleges are quiet and orderly upon the Lord's Day. There is no disturbance or demonstration in opposition to its proper observance. The question in hand is entirely different; it involves no publicity and may be more subtle and serious on that account.

Now with the situation clearly before us, the facts seem to be that over fifty per cent. of our college men pursue secular study on Sunday; that at least seventy-five per cent., when crowded with work, rely on Sunday to fit themselves for examinations; that, in a large majority of the institutions, it seriously encroaches upon the Christian tone of the student body; that in more than two-thirds of the colleges the testimony is that Sunday study is the prominent form of disobedience to the fourth division of the Decalogue. A man owes it to himself to rest one day in seven. That he can do his best work if he follows that practice can be shown by remarkable testimony from college men who have tried both ways.

I am impelled to make a personal appeal

to you, Christian college men. Every man loves his college. You and those who are to come after make the record of your *alma mater*. Thus your individual record bears heavily upon the future. You have a strong influence in the compact college community. You have a self-assumed responsibility to God. In behalf of your college, your fellow-student and your sworn obligation, I appeal to you. What a change in many a college class would result if you would stand true to yourself in this important matter. Brethren of the colleges, let us stand this year where health and self-respect and discipleship demand. Let us observe the Fourth Commandment.

### AT SYRACUSE.

BY REV. A. H. QUINT, D. D.

Our Ninth National Council passes quickly out of discussion, hastened in this departure by the meeting of the American Board, and the departure of each by that of the American Missionary Association. Such gatherings quickly become a twice-told tale. It does not follow, however, that their results are not felt. They are wrought into institutions. They make and mold new life. The outer man may perish, but the inward is renewed day by day.

My recollection of the gathering at Syracuse gives me greatly the feeling of an Indian summer. I perceive a genial mildness in the air, a faint autumn haze, with rich products visible here and there, like the piles of ripe apples, and the Indian corn heaped for husking, which I used to see up country. I have just that kind of pleasant thought of the meeting which has passed. The rapidity of discussion and action blended things together to such a degree that analysis and catalogue do not come to me readily. There was beautiful hospitality given by the Syracuse people. There were hand-shakings of brethren from all parts of our land. There was kindly light, there was warmth of look in every eye. There was a great family feeling. There was intentness of purpose, activity in thought, comprehension of great interests, bold and frank discussion, but the men there were above bickerings, and undefiled by selfishness.

That was what I felt when in presence of the great number of people at the opening, and what I felt still more in the last half-hour of the council. For ability, earnestness, judiciousness and Christian elevation this council, in my judgment, stands unsurpassed, if not without a peer, in any of the eight which preceded it. In each of these I have been present from the opening call to order to the words of farewell.

We may note in passing that the bench, the bar, medicine, Congress, colleges, theological schools, editorial rooms—all had their representatives. There were home and foreign missionaries, missionary superintendents and officials of our great societies. Successful business men were present in large proportion. There was plainly visible a great element of the sturdy, sagacious strength of our denomination. The members were intent upon the Lord's business. They had no speculations to air, no new gospel to exhibit. For practical wisdom this council was pre-eminent.

I ought to notice the fact that the younger men in our ranks were made use of in decidedly greater numbers than in former councils. This was largely due to

the determination of the provisional committee in its preliminary work. The result was delightful. Some of the best papers came from young men and no young man was a failure. It used to be said in war time that it was not wise to keep veterans by themselves and recruits by themselves. Recruits must have elementary drill in their own squads, but then intermingle the recruits with the veterans. This is good policy for church work. The old workers need the stimulus and the comfort of young life to re-enforce them. The young need the practical steadiness and wisdom of the older with which to assimilate.

This council met when all the old doubts and suspicions, which hindered former ones, had ceased to exist. Who now thinks without a smile of the ridiculous fears entertained by ancient brethren that there should come to be a power denominating the churches? It is difficult to see how any sane man could ever have thought it possible that our churches could be brought into subjection. Again and again has the warning been uttered that the council must not legislate. Of course it must not, because it cannot. The council came to Syracuse with no consciousness that anybody had ever been afraid of such a gathering. Therefore it went straight forward in its work. The thought of unity, which began its attempt at realization a quarter of a century ago, has wrought itself out in permanent organization. The triennial council is now more than a sentiment. It is a vitality. The formative process has taken all these years, but Syracuse will be known as the council which had undisputed right to be. Of particular measures I do not think it necessary to write. Two great principles only are before my mind.

The first is that of denominational life. The denominational spirit, in its truest sense, was strong. The value of our essential denominational principle was vividly appreciated. The training requisite for our ministry, the kind of preaching which the needs of the times demand from our preachers, the primacy of the church in all religious or philanthropic work, were fully discussed. The retiring moderator called attention in his opening address to the great waste of moneys given by our people in their generosity to objects outside of our own instrumentalities, although kindred with them. It is a disgrace to our ministers and churches that they suffer our own societies, which we are pledged in honor to support, to be burdened by debt and hampered in work by their giving to applicants, whether good or bad, what is absolutely needed to support the work which Christ has laid upon us. This view was powerfully re-enforced, and especially by the paper of Mr. S. B. Capen, coming, as it did, from a wise business man. The sentiment of the council in this direction was emphatic. We must take care of our own.

Bearing upon denominational life was the new method of giving our great societies an entire day, which they divided among themselves. It was a day of power. It made a panorama of beauty and hope. It seemed to assimilate the various parts of the one great work, while arranging the spheres of each part. I think that no one could have been present that day without feeling the grandeur of the purposes of our societies, nor without feeling enabled by coming into a broader vision of their spirit-

ual glory. Our societies are the churches in active work, and the work is the Lord's work given to our churches. In this line was the suggestion that all our home societies bring their annual anniversaries together, so that the foreign work have one great meeting and the home work another, at different seasons of the year. What an inspiration would come to our home work if its parts were put together in one week of exalted privilege!

But this denominational vitality did not interfere with the other great measure before the council. The vision of a united Christendom is a great vision. So this council felt. There are strugglings toward this end in many directions. The way is greatly prepared by the commingling of Christians, and especially of young Christians, who learn to know each other. This is preparatory work. But this alone will not accomplish the desired object. I think now, as I thought twenty five years ago, that closer relations cannot come by disintegration, but must come through co-operation and consultation between great organized bodies. Our own organization was a necessity to this end. Years ago the then Evangelical Alliance, or its officials, refused to receive delegates from the Massachusetts General Association. It would take only delegates from new organizations of individuals. That refusal ended the growing favor toward the alliance. Our council recognized two lines, and provided for practical effort in both respects. One was the intimate, perhaps organic, relation of denominations near enough alike to become one. The other thought consisted in a federation of the great Christian bodies for consultation and co operation, each respecting conscientious differences, but all acknowledging the supremacy of Christ. If no such federation is possible, then any closer union is absolutely beyond thought. To such co-operation our denomination stands pledged. In the meantime our work will go on, and the impetus given to it at Syracuse, where the devotional spirit was almost intense and where the presence of the Holy Spirit was plainly manifest, will greatly add to its power.

### THE SOUL'S CLIMATE.

BY REV. J. BRIERLEY.

It has been the fashion in modern thinking to regard character as largely an affair of climate. Buckle, in his History of Civilization, maintains that the history of a people might be predicted from the physical conditions under which they live. There are not wanting writers who hold that men's religious views are a matter of more or less sunshine. The sunny south, they say, breeds a gay and easy going temperament, disposed to enjoy what life offers without troubling its head too much about abstract questions. The north, on the contrary, with its cold, its gloom and its fog, is the natural home of Calvinism and other gloomy schemes of life. It is pointed out, too, how the transference of a people from one latitude to another works upon its mental and moral characteristics. Our Australian kinsfolk are, we are told, assimilating more and more to the types of southern Europe.

That there is a certain amount of truth in this no competent observer would deny. Any one who studies the effect upon himself and his neighbors of a long spell of

hot summer weather will admit the influence which temperature has upon both his habits and his thoughts. The extent to which the activities of church life slacken during the summer months is a significant pointer in this direction.

But while climate is to be admitted as a factor in the determination of character, it is very easy to exaggerate its influence in this direction, and to found upon that exaggeration an entirely false view of life. History is here the great corrective to careless generalizing. When, for instance, it is said that the austere religious views and temperaments are northern rather than southern, we have only to remember that Augustine, the author of the predestinationism of dogmatic theology, lived and worked amid the clear skies and burning heats of northern Africa, and that Calvin, his greatest follower, was a southern Frenchman. John Knox and Robert Burns breathed the same air, but their temperaments and ideas were as remote as the poles. The religious faith of the north may be called austere and gloomy, if we please, but it is not its own creation. It was imported into it from the lands of the sun. It is, in fact, only a very superficial philosophy of human nature which puts the emphasis of character making on external conditions. The truth is, the soul has a climate of its own, one which neither barometer nor thermometer can register, and the wholesome or deleterious qualities of which are largely independent of latitude. Its atmosphere is developed from within, and not from without. The influence which changed Ignatius Loyola from the gay Spanish courtier into the founder of Jesuitism had nothing to do with questions of cold or heat. The same Spanish sun was shining on him when he began his career as a beggar monk as when he glittered at the court of Madrid. The atmosphere he was now breathing, and which inspired his new life, was that exuded from some great brother souls—a Benedict, a Francis of Assisi, a St. Dominic—who, though they had passed away from earth, were still potent in it.

That example may serve to illustrate a fact of which history is full—that the heat and light which make the best elements in the soul's climate are to a large extent given off from other souls. The divine comes to us ever through the human; only we are to remember that the human is the medium, not the source. When George Stephenson said that his locomotive was driven by the sun, the heat and energy given off by the coal in the furnace being simply stored up sunlight, he was hinting at a truth in the spiritual as well as in the natural sphere. The inspiration which comes to us from great lives is a stored-up force, the source of which ultimately is that Sun behind the visible one, which no eye has seen, but by whose light and heat we all live. The analogies between spirit and matter are, however, always imperfect, and there is a break in this one worth remembering. In the physical sphere, when we set about to create heat, a given amount of fuel will be used, which is consumed and burned up in the process. But the heat and light stored in the life and words of a Paul, a Savonarola, a Luther will warm and enlighten generations of men, and then come to us in our turn unconsumed and undiminished. It is the glorious prerogative of spirit to ever give of its treasures and yet to be none the poorer.

The natures which in this way are centers of warmth and illumination, creators of an atmosphere which to after generations is as the breath of life, are necessarily few and far between. What is possible to us all is, however, to live in their immediate neighborhood, and to double our native force by linking ourselves to the momentum of theirs.

The spiritual atmosphere we habitually breathe, while made up to a more or less degree of influences coming from sources of this kind, has another constant and potent element in the contributions of the social circle we belong to. The members of a household are, in this respect, each other's fate. A block of ice in a room will inevitably reduce its temperature, and just as certainly will a low nature keep down the moral tone of the family it belongs to. A man must ask his wife's leave to be good, while children whose fathers and mothers are bad are, as Dean Swift said, not born but damned into the world. The study of our topic should lead to two practical rules of conduct. The first is to seek, as far as our choice power goes, for the best and purest soul climate for ourselves. The second, to endeavor to make our own nature a constant contributor to the tonic elements of the air our brother souls are breathing.

### A PRAYING MINISTRY IN A PRAYING CHURCH.

BY REV. GEORGE R. LEAVITT, D. D.

In his recent admirable Carew Lectures Dr. Charles Cuthbert Hall lays stress upon a spiritual ministry as a successful ministry. As the highest expression of this quality one must be a prayerful minister. Church success is ministerial success. But, also, ministerial success is dependent upon conditions in the church. A spiritual ministry will be limited in an unspiritual church. The ideal union between a pastor and people includes a bond of prayer. This is a mutual bond. If success depends upon his prayers, it depends also upon the prayers of the church. The apostolic ideal was "a praying ministry in a praying church." The pastor and the church must co-operate. The highest form of co operation is in prayer. Yet beware of confusion here. Prayer for pastors is sufficiently common.

But there may be very earnest prayer which shall fail to reach the co operating point, which is a substitute for the man, instead of a spiritual culmination gathering up his life. The prayer of a spiritual church is such a culmination. The church wants something through the pastor which only comes as an answer to prayer. It so appreciates his relation to the church as its leader, its representative voice, that it prays for him. It manifests an intense purpose to get more out of its minister. This is not an unfamiliar problem—"how to get more out of the minister."

But what a difference it makes to the minister and the church, and in all the result, what is meant when he is pressed, and the church is pressed, to get more, and the most possible, out of him? With a too common meaning he may be crushed; with a spiritual meaning he and the church may be inspired. What if the church prays, as it may pray, for the pastor? What if the families pray, the deacons, the young people, the children, the church, in regular

and special meetings, as the fact is in some way realized—a praying ministry in a praying church? What if a pastor conceives the indispensable value of organizing the church to pray for him? Is it not as certain as that there is a spiritual order of things in the movement of the kingdom of God that results will follow, not necessarily in any one stereotype form, but rather in every form in which success is possible? Our examples are in all the history of redemption.

Our Saviour prayed with the disciples. The relation between them culminated in prayer. Is it not true to the spirit of his teaching to perceive that his success was self conditioned by their fidelity in praying for him? Did not their prayers, for example, have an essential relation in the raising of Lazarus?

The church had a great success at the Day of Pentecost. It was the success of Peter. It was also the blessing of a praying church. He and they were in a bond of prayer. Paul appreciated his apostolic relation to a praying church. The little churches gave their money and their service. This was not enough. "Pray for us," he wrote. They read the tender, thrilling appeal and prayed. And far away, in Corinth, in Rome, he was conscious of a new access of power.

One of the most successful of pastors sat every Sunday with twenty men grouped on either side of him in prayer for his message. Is it strange that the people came to expect from him a message? Two men met in a store every day after business hours to pray for their pastor. Is it strange that presently the church felt the touch and that signal blessings followed? A band of children made this pledge: "I will pray for the pastor every day." Is it strange that a blessing of children and homes followed in a church with such a band rightly guided? Often a community has been transformed through the organization of the women of a church to pray for a pastor.

One note in the recent Christian Endeavor Convention was consecration to pray for the Christian ministry. If that pledge is kept is it not certain that in hundreds of places the new blessing will be experienced of a praying ministry in a praying church?

#### THE PASTORS' FUND FOR THE DEBT OF THE BOARD.

BY REV. W. W. JORDAN, CLINTON, MASS.

Some time ago there came from one who has labored thirty-five years in the Zulu mission an offering of fifty dollars for the debt of the American Board. It was money saved for the education of a son, but the weight of a debt on the Lord's work pressed upon this father's heart, and he brought out his little treasure, all that he had, to send across the seas. It was another alabaster box of ointment, very precious. The name of this missionary is Rev. H. M. Bridgman. A single wish accompanied this contribution, namely, that three thousand pastors at home would make a like offering and banish the debt. It seems impossible to let this noble challenge pass unnoticed. A response, in the form suggested by the caption, was already in the writer's mind, when the thought was enforced by Rev. Doremus Scudder's ringing comment upon this gift at the recent meeting of the Board. Evidently others are thinking of that sacrifice in far-away Africa, whose soil has witnessed so much of Christian heroism. Now have we not here a practicable and inspiring suggestion? Why should not three thousand

pastors at home imitate their brother over the seas? Even two thousand such helpers would well-nigh accomplish it. Few can have smaller resources than he. The same self-denial would enable many to make an equal offering. But it is not proposed to specify the amount. Let each give as he is able, and any proportion of the original gift will be gladly received, only let it be the fruit of genuine self-denial.

This fund could be opened for twelve months, during the fiscal year of the Board, enabling some to accumulate larger offerings than they could make at once. Pledges of fifty dollars might be sent in immediately and paid by installments during the year. Some could double or treble the original contribution.

Such an effort should have a wholesome and inspiring effect on our churches. It is claimed that proportionately pastors are large givers to benevolent causes, but many do not realize this and some do not believe it. Let it be known that such an attempt is being made by the pastors alone, and new inspiration may come to laymen, the whole church be stimulated to larger liberality. Attention will certainly be drawn to this undertaking and to the financial stress which led to its inception.

But that which the pastors themselves can do is the primary thought. The writer's proposition is that this fund be at once opened through the columns of the *Congregationalist* and headed with the name of this honored missionary. It will be sufficiently evident that this is done without ostentation. And as this roll-call lengthens enthusiasm should grow with it, until every pastor at home has some part in this honorable undertaking.

This proposition is made with no lack of sympathy for our other societies likewise burdened with debt. They, too, are devising means of relief. But it seems imperative that this challenge from the actual field of battle have a response and that a heroic and united effort be made to throw off from our beloved Board the depressing incubus of a great debt. Upon none does this rest so heavily as upon our brethren in the field. Here is one who has risen up for relief, whose poverty has abounded unto the riches of his liberality. The Zulu, East Central Africa, Japan and other missions have made offerings for the debt. In the Shansi and Foochow missions there has been a voluntary reduction of salaries. During this year of sore trial the mission in Eastern Turkey gave to the work \$1,000 more than last year. Shall pastors at home show less zeal than these devoted missionaries and native Christians? Some will be ready to come forward at once. Others can send pledges to be redeemed during the year. Let us remember the importance of an early, united and generous response. Who will be the first?

#### SOUTHERN CALIFORNIA ASSOCIATION.

The ninth annual meeting was held in Riverside, Oct. 8-10, Dr. W. F. Day acting as moderator. It is the general opinion that this ranks among our best meetings. The fellowship was delightful and the services of prayer, by appropriateness of theme and hour, invited the presence of the Spirit to an unusual degree. A letter from Father Bristol, the "pioneer preacher," deepened this feeling.

The papers and addresses were of unusual merit, but they were so numerous as to allow no room for open discussion. The attendance of ministers was good, but the delegates were fewer than usual.

Contrary to custom, the sermon, preached by Rev. J. H. Williams, was deferred until the last afternoon, and the first evening was devoted to home missions. The reports showed that in the seventy-two churches there were within the year over twenty-five changes in pastorates. Seven ministers have come from without our bounds and about a

dozen are without charge, while there are but two vacancies. The roll of churches has been increased by four, only one of these calling for missionary aid. The additions number 862, of whom 495 came to our mission churches, an average of twelve to a church. About one-fourth of the population of Los Angeles County is foreign and calls for special work.

The Woman's Home Missionary Union reports fifty-one auxiliaries, which raised during the year \$1,745, \$500 more than the previous year. Rev. H. H. Wikoff, in an effective address, presented the claims of the Church Building Society. That home missionary map of the United States, with foreign lands platted upon it, was an object lesson which, under the interpreting power of Secretary Clark, can never be forgotten.

The Sunday school hour was of great value. Superintendent Case is indefatigable in his work, while his quarterly reports are of genuine interest. In his eight and a half years of service he has planted about 150 Sunday schools, from which have grown most of our churches. Sunday school management was illustrated by the history of what seemed a model school. Rev. J. S. Jewell urged the use of the Bible as the text-book, and the ultimate end of teaching, said Mr. S. H. Barrett, is to familiarize pupils with the Lord and to train them in his faith and life. The historic account of Congregationalism in this section was the subject of a paper of permanent value by Superintendent Ford.

The special committee on temperance reported through Dr. J. H. Harwood. It was chosen a year ago to confer with other bodies to devise a united movement against the saloon. After many meetings and much discussion in the Ministerial Union of Los Angeles, a non-partisan anti-saloon league was formed which, while not requiring men to break their party affiliations, requires its members to vote only for those local candidates who pledge themselves to help abolish the saloon. Dr. W. F. Day presented some of the irregularities and mistakes in our Congregational practice.

An evening was devoted to foreign missions for the first time in the history of the association. Mrs. J. H. Williams, reporting briefly, said the aim is "something from every member of every church," and pastors should lead the churches to this goal. Of seventy-two churches thirty-four gave nothing, while the others raised \$2,237, a gain of \$474 over last year. Rev. Walter Frear, coast representative of the American Board, presented its claims in an address of convincing power, and held that America will be saved only as she helps to save other nations.

The address of Rev. W. A. McGinley, The Proclamation of Christ the Hope of the World, only intensified the interest of the hour. The Indifference of Business Men to Vital Religion, Its Cause and Cure, was treated in a paper of suggestive merit and marked ability by Judge W. A. Sloane.

The worth and claims of Pomona College were viewed from many standpoints. Professor Colcord spoke for the faculty, Rev. H. W. Jones for the ministers, Dr. Day for the trustees, Prof. McCarthy as a newcomer, and Mr. Hahn for the students. Sec. J. B. Clark made emphatic the need of the Christian college. The closing session will long be remembered for the brilliant address of Prof. R. R. Lloyd of Pacific Seminary. It was replete with wit and sense and was in substance his inaugural address. The Relations of the Books of the New Testament One to Another and the Bearings of These Relations Upon the Proper Use and Interpretation of the Scriptures is readily seen to be a subject of vital interest, and it was welcomed warmly.

After sundry resolutions, including regrets that Rev. T. C. Hunt, pastor of the entertaining church, was kept from the association by a painful accident, the association adjourned to meet in Claremont next year. C. S. V.

## Our Brethren Across the Sea.

The Session of the Congregational Union at Brighton, England.

British Congregationalists enjoyed, Sept. 30-Oct. 4, an exceptionally rich season of counsel and refreshment at Brighton—"London-on-Sea." The number of delegates present, 1,300, is probably greater than at any previous autumnal assembly of the Union of England and Wales. The principal meetings were held in the pavilion, a mosque-like structure erected at a cost of a million sterling by George IV., who resorted hither to worship the goddess of pleasure. The dome, which holds about 3,000, was crowded when Prof. George Adam Smith delivered the sermon with which the convention opened. Announcing his subject as *The Influence of Hope on Character* [2 Pet. 3: 13, 14], the Free Church professor discoursed for an hour upon the relation between ideals and conduct, and the supreme importance of practical righteousness. The meeting of the denomination's total abstinence association, which followed, was chiefly remarkable for the flourishing by Mr. E. Tennyson Smith of a list of brewery shares held by ministers, mostly Anglicans. Rev. Urijah R. Thomas's address from the chair, on Catholicity and Congregationalism, was heartily received, the fine tribute to Frederick Robertson of Brighton and the passage whose keyword was "catholicity must precede reunion" being specially applauded.

The chief problem that now confronts the denomination is the aiding of feeble churches and underpaid ministers. The first difficulty is to get funds, and the next how best to administer them. The condition of the Church Aid Society, which has been languishing for some years, has latterly somewhat improved, but its income, less than £30,000 annually, is far from sufficient to supply the needs the society is designed to meet. There is a growing feeling, especially among the younger ministers, that a radical change of method is imperatively needed. This found expression when official proposals were submitted for revising the constitution of the union so as to increase the representation of country churches on its committee and to bring the Church Aid Society into closer relation with the union. An amendment, moved by Dr. Leach, calling upon the union to create a sustentation fund and at the same time to safeguard entrance to the ministry, led to animated discussion. Harrowing details were given of the privations of low-salaried ministers and their families. In a spirited speech Dr. Lawson Forster, who seconded the amendment, asked, "If Christianity is really a fraternity, if we are brethren, what right have I to enjoy an income of so many hundreds a year, while my brethren, many of them better and nobler men than I, are starving almost for lack of money?" Another loudly applauded sentence was, "If Congregationalism implies that twenty-five per cent. of the men are to live in comfort and luxury, and another twenty-five per cent. in degrading poverty, I say so much the worse for Congregationalism." Dr. Leach's proposal found most support among the younger, unofficial members of the union, opposition coming chiefly from officials and experienced veterans like Dr. Guinness Rogers, who, whilst sympathizing with the aim of the advocates of sustentation, are deeply conscious of its practical difficulties. A strong determination, however, was shown that something should be done, and amid considerable excitement the discussion was adjourned two days.

On the resumption of the debt there was another lively discussion, in which strong feeling was shown on both sides. It ended in Dr. Leach's amendment being rejected by 263 to 144 and the general question of the revision of the constitution of the union adjourned until the next assembly in May,

when the question of sustentation will doubtless again be raised.

The need of church extension was shown in a committee report submitted by Rev. W. J. Woods, secretary of the union. The standard set up for attainment is seating accommodation for forty per cent. of the population, Congregationalists to make provision for five per cent. But whilst in some places Congregational provision is above this five per cent., many large towns show a deficiency under both heads. At present Congregational accommodation keeps pace with the growth of the population, but in London, for instance, to reach the five per cent. minimum another 35,000 sittings are required. It was resolved to hold a series of conferences in the towns where the need is greatest, and next May a scheme will be brought forward for the creation of a national fund for Congregational church extension.

The public question of the hour—religious education in board schools—was introduced by Dr. Albert Goodrich, Manchester, in a brilliant speech. Moving a resolution strenuously opposing the proposals of the Anglican and Roman Catholic committees to seek increased grants of public funds for their day schools, on the ground that they are attempts to create a fresh endowment of religious denominations by the state, he asserted that if the present demand be successful the Anglican schools will be able to maintain themselves without, or with but very little, voluntary aid; indeed, in some cases they might be able to run the public school, teaching private dogma at a private profit. It was unjust and oppressive that a large part of the nation should thus be coerced into paying for the teaching of private sectarian dogma which they conscientiously and energetically reject. True, there was the conscience clause, but children who availed themselves of it must become little Churchmen, little hypocrites or little martyrs. Rev. J. Hirst Hollowell, Rochdale, voiced the determination of the assembly to oppose the capture of the board schools which Lord Salisbury advised Churchmen to attempt, and to demand an extension of the school board system to the 10,000 parishes that are at present without board schools. There was no mistaking the temper of the meeting, which carried the resolution with acclamation. On the Armenian question the assembly passed a strongly worded resolution, solemnly renewing its indignant protest against the mendacity and perfidy of the Turkish Government, and urging the British Government to take immediate action.

One of the most interesting of the numerous conferences was that on Christian Economics, presided over by Dr. Horton, to whose words his brethren pay increasing heed. He said that political economists, working from the hypothesis that wealth is the main object of national existence and that every man should seek to acquire as large a share as he could, had created a hypothetical science which has brought in its train a pseudo-morality. Thus many people say they ought to buy in the cheapest market and sell in the dearest. Every Christian teacher could make it plain that that "ought" was simply a relative ought. Recognizing that a change has come over economics as a result of Christian influence, Dr. Horton declared that the problem of the nation now is the right use of wealth. A man is justified in accumulating only as much wealth as he can appropriate without injuring any one. The responsibility of Christians is to see that workers have a living wage and are properly treated was also emphasized. He concluded with a strong plea for reform of the poor laws, saying that the reform needed might be summed up in

one word—discrimination. An employer of labor, who has introduced profit sharing into his works, followed with a paper on Conscience in Economics, in which he testified that honesty pays, and a country minister dealt with *The Christian Duty to the Poor in Its Legislative Aspect*.

The Sources of Congregational Prosperity was the theme on which Dr. C. A. Berry delivered a thoughtful, penetrating address. Untroubled by apprehensions as to the decadence of Congregational church life, he is profoundly convinced that the Congregational ideal, in its essence and substance, is absolutely essential to the incoming of the kingdom of God in England. The strength of Congregationalism, he pointed out, does not lie in a merely negative and critical attitude towards other religious systems, but in the realization and embodiment in active life of the powers Congregationalists hold and the professions they make. Finally he pleaded for the cultivation of church fellowship, especially by recovery of the church meeting. In a witty speech Mr. Hirst Hollowell explained *Why We Cannot Leave Nonconformity*, deriding the notion that Nonconformists are at all disposed to fall into the open arms of the Anglican Church. Speaking on *Democratic Churches for Democratic Centers*, Rev. Thomas Nicholson argued that Congregational churches, with their universal suffrage, ought to be the most adaptable and progressive of all churches. He advocated free pews and a liberal use of instrumental music, every thing, however, being made to contribute directly to spiritual edification. Professor Mackintosh (Lancashire College), dealing with recent controversies in relation to the person of Christ, emphasized both the manhood and Godhead of Christ and replied to attacks on the birth narratives. Subsequent discussion revealed a liberal spirit, but no marked swerving from fundamental positions.

The autumnal assembly of 1895 will be remembered for the high level of the meetings, the large number of representative men who took part and the catholic spirit that prevailed. Practically all leading Congregationalists were present except Dr. Mackennal, who has been compelled to take a rest to avert a threatened breakdown, and Dr. Parker, who is always "conspicuous by his absence" at these assemblies of his brethren. The Free Church of Scotland was represented by Dr. G. A. Smith, the Baptists by their president, Rev. J. G. Greenhough, the Presbyterians by Dr. Thoburn McGaw and the Wesleyans by Rev. F. W. McDonald. Fraternal feeling was shown by local representatives of the Church of England Missionary Society, who cordially greeted the union, and by the vicars of Brighton and Hove, who both entertained delegates. The two Congregational social settlements—Mansfield House and Browning Hall—were represented by Mr. Will Reason and Mr. Herbert Stead, who gave encouraging accounts of their work and showed what terrible need there is for it.

ALBION.

Our home and our society are to us what the world is to a great man—the sphere we may fill with work that cannot die. The statesman molds a people into order and progress, partly by the force of character, partly by great measures. We are the statesmen of our little world. Every day mother and father stamp their character upon their children's lives, mold their manners, conscience and future by the measures with which they direct the household.—S. A. Brooks.

With a child held lovingly in her arms, the most uncouth woman is beautiful.

## The Home

### MOTHER'S LITTLE BOY.

BY FRANK ROE HATCHELDER.

A little lad whose eyes are blue,  
Whose head is crowned with yellow curls,  
To whom each day brings pleasures new,  
Whose cheeks are plump, whose teeth are  
pearls,  
Toddles about from room to room  
In childhood's serious employ—  
A sunbeam driving out all gloom,  
Whose name is "mother's little boy."

He grows apace; he talks with pride  
Of wondrous things he learns at school;  
He cultivates a manly stride;  
He fishes in the deepest pool;  
He sways the scepter o'er his mates,  
Yet never ceases to enjoy  
The tender welcome kiss that waits  
At home for "mother's little boy."

Grown older, wise in worldly things,  
He strives among his fellowmen;  
He knows love's kiss and hatred's stings;  
He puts to use his voice and pen,  
Ever devising as he can  
To woo renown, the goddess coy.  
Ah, who would think this bearded man  
Was ever "mother's little boy?"

O, gentlest soul of womankind,  
Dear head, whose hair is silvered now,  
Throw off the years that lie behind,  
Press thy fond kiss upon my brow.  
I come once more to kneel tonight,  
Putting aside my book and toy,  
Down by the little bed so white  
Where once slept "mother's little boy."

O, God will hear, for her dear sake  
Who taught me goodness, love and truth,  
My prayer that he my life may make  
More like those days of sinless youth;  
Give me to know that conscience free,  
That happiness without alloy,  
Which came, as morning came, to me  
When I was "mother's little boy."

An article like Miss Barrows's on the chafing-dish, which we print this week, is an index of a wholesome revival of interest in the processes of cookery which too many women nowadays are inclined to regard as a bit vulgar and properly kept out of sight in the kitchen. The more ways in which we can dignify household labor and bring it up to the level of a fine art, the more hope there is of making it attractive to our educated young women. It is said that Mary E. Wilkins is quite as proud of her success in chafing dish cookery, in which she is an expert, as of her literary achievements. And whoever has watched Christine Terhune Herrick preside over one of these dishes, which is now considered essential to the equipment of a modern dining room, must confess that it allows opportunity for an expression of much womanly grace no less than for an exhibition of culinary skill.

One of the most encouraging signs for a solution of the servant girl problem is the extension of organizations like the National Association for Promoting Domestic Science. This body has its headquarters at Washington and the secretary is Miss Emma Sickles, well known for her heroic services in calming down the angry Dakota Indians some time ago, and preventing bloodshed. Branch associations are being formed in other large cities and the object is to give women and girls a thorough training in these departments of domestic science: cooking, sewing, including millinery and

fancy work, home nursing, that is, the care of invalids and an acquaintance with remedies to be used in emergencies, and general housekeeping, which includes the care and decoration of homes and a knowledge of sanitary requirements; and, finally, such hygienic instruction as will help a woman to preserve her own health and use her strength to the best advantage. To pass a satisfactory examination in any or all of these branches implies a degree of intelligence among servants, which is one element needed in reform. A rule of ignorance in the kitchen means a reign of terror in the parlor.

Shall married women teach school? This oft-recurring question, like Banquo's ghost, will not "down" and is now being agitated in several Western cities. In St. Paul the school board takes an uncompromising stand on the negative. In Kansas City married women under forty-five are prohibited from accepting positions as public school teachers. The argument in both these places is that, if a woman has a family, her interests will be divided, and either the home or the school will suffer, probably the latter. The Chicago view, on the contrary, is that the majority of parents would prefer to confide their children's education to the care of a married woman rather than to a spinster. But experience shows the unwisdom of introducing the matrimonial factor at all. The question is best settled solely on the ground of personal fitness. The accident of marriage no more qualifies a woman to be a successful teacher than it fits her for the law or the ministry or any other profession. There are hundreds of spinsters who have more truly maternal instincts than their married sisters. And there are married women who possess an inborn gift for teaching which overrides all restraints of home and enables them to administer both a schoolroom and a household with conspicuous success. The test by matrimony is purely artificial and ought not to dominate the test of fitness.

### THE MISSION OF FRA ANGELICO'S ANGELS.

BY JENNIE M. BINGHAM.

There had been a death in an old tenement near the big house which was known in the city as the Social Settlement House, but which the tenement people called, "our nice neighbors." A little year-old baby had died. To be sure, there were several children left, and the father was drunken and the mother overworked and worried. Those who knew of one less mouth to feed and one less little life to battle wearily with the world, said with a relieved sigh, "It's a blessed good thing."

Perhaps they forgot that human affection cannot be smothered with poverty, and that motherhood is a divine thing and is motherhood still, even amid sordid surroundings. The oldest boy went off to sell his papers as usual, but he couldn't half "cry" them. The important events didn't seem important a bit. The great event had happened in that third story tenement, second room south. And so he didn't sell his papers well, and finally gave it up and went back to the solemn, mysterious atmosphere of that room which was usually so full and noisy. It was such a dreadful thing to have mother cry and go around the stove wiping her eyes with one hand while she stirred

the oatmeal with the other. The little ones cried because mother did, in a gentle, whining tone, and the oldest girl said, hysterically, as she glanced at the old crib in the corner, covered with a quilt and quiet now: "Wish't I had let her have her turn a-playing with the cat. I do. I do." Then they all cried harder than ever.

Rob, the newboy, remembered how baby used to watch for him and hold out her little hands to be taken, and would crouch at the rude tossing which would have induced spinal meningitis in the delicately reared child of Michigan Avenue. He didn't like to think that now when he came bounding up the rickety steps, three at a time, the little white face would not be there, ever, ever again, but would be buried up in the ground. He caught himself in a sob just here and had to turn it off dexterously in a cough.

Mother didn't dish any oatmeal for herself. She missed the little burden which was often in her arms at the table, clutching at the paltry setting and serving. She missed the little soft face which so often rested against her own and the little silky head which she had grown used to having nestle in her bosom and which, alas! she had often considered a burden. And with it all there were minor burdens—the expense of the death and burial. How could it ever be met? And could the father be kept sober and decent till after the funeral? And now all her neighbors would see how poor her rooms were and how poor she was. This was the minor undertone of all her sad thinking.

"O! O!" wailed the oldest girl, "she didn't have no name, she didn't, and now we'll lose her, we will." And then they all cried and mother most of all, because when the baby first came and the children had asked, "What is its name?" she had said, impatiently: "I ain't got no name for it, nor for no more, anyway. If it didn't know better than to come here, we'll jest call it baby, and let it go at that." And baby it was from that hour.

In the midst of the wailing there was a gentle tap at the door, and they all seemed to know who it was and several ran to open the door. They had heard it often before and were familiar with the pleasant face which just then looked in. In fact, they always saw her if they were in trouble or sickness, and that was very often. She was a "neighbor" in the big house. She brought a tumbler of sweet peas and a package which the children eyed curiously. She helped tidy the room and then gathered the little children about her and talked of heaven, its beauty and loveliness, and of the angels who would play with baby and take care of her. And then she opened her package, which contained two pictures. Each one was an angel, a beautiful angel. The children did not know that they were copies from a famous old master, Fra Angelico, and had been wrought out in a convent studio, made holy with constant prayer, and were the art treasures of the world. They did know that they were very lovely, even a child would know that. They were in color and well copied, the halo studded with gems in the glowing extravagance of Angelico. One was a praying angel and one was a playing angel.

The "neighbor" pinned them on the wall just above baby's quiet crib, and O, how the dingy, dirty wall was brightened! And how all the sad, sordid atmosphere where

death's awful shadow had fallen was lightened! The children talked about the angels, of course, until even the stupid, daze-brained father took a look at the pictures, and something of the heaven thought came into his besotted mind. The neighbors as they dropped in talked about them, and much of the other-worldliness touched lives which had little time or care for such things.

The minister who came to the funeral happened to be a young man, for the regular minister was away, and this young man had thought, in his fiery zeal, to deliver a section of the Day of Judgment to those wicked people who so much needed it. But somehow he didn't say those things at all. He talked on the childhood of heaven, of the angelic hosts whose beauty and brightness and tenderness make them fit messengers and associates of the blessed Christ, whose love for little ones caused them to leave even mother's arms and go contentedly to the arms of Jesus.

And all the while, above the little dead face, the pictured angels looked down. Thus the work of the great master, so reverently, so sacredly, so prayerfully done many years before, was working out the will of the greater Master and was helping to bring in his kingdom.

### THE CHAFING-DISH IN EVERYDAY LIFE.

BY ANNA BARROWS.

Though the revival of the chafing-dish began among persons of wealth, its use is more than a passing fad and it may be made a powerful ally of home comfort for individuals and families of moderate means. It is an especial boon to the bachelor man or maid who lives in lodgings, but occasionally wishes to entertain a friend.

The variety of chafing-dishes displayed in any large store is bewildering to one intending to purchase such a utensil for a holiday gift. A nickel-plated dish, costing from three to five dollars, will do as good work as the silver ones. The simpler the style and the construction of the lamp the better, since such utensils are more easily cared for and last longer than more intricate patterns. A few utensils especially reserved for use with the chafing-dish are desirable, such as a granite ware measuring cup and a wooden spoon with a short handle. The measuring cup need not, however, appear on the table on state occasions and the wooden spoon may be made ornamental by a carved handle. If we remember that four level or two rounded tablespoonfuls are equivalent to one-fourth of a cupful, exact measurements are easily obtained.

Of chafing-dish cook-books there are many, all excellent in their way, though a pertinent criticism was recently made by the wife of a country minister who had been presented with a chafing-dish and was anxious for a chance to use it. She wished she could find a recipe for cookery which did not demand either wine or mushrooms. There is really no need of special works on this subject, provided we are able to adapt whatever we may already know about cookery to this different form of fuel. The main thing is to remember that there is but a small surface exposed to the flame, and though the heat is intense at this point the work is done more slowly than when the food is exposed to the radiation from a large heated surface like the ordinary

range, and, therefore, it is unwise to attempt to prepare large quantities. Since the dish consists of two parts only, the methods of cooking are limited to those possible by the use of a frying-pan, sauce-pan or double boiler. Because the fuel is expensive and the food is prepared before the presumably hungry guests, the process must not be long, hence the popular dishes are naturally from foods requiring little cooking or the reheating of those cooked previously.

Probably the most useful point for the amateur cook ambitious to excel in chafing-dish cookery is the thorough knowledge of sauce-making. Aside from skill in flavoring, which is only attainable by experience, this is a simple matter. The ordinary sauces have a common foundation, consisting of one tablespoonful each of butter and flour and one cupful of liquid, which may be stock, milk or fruit juice. There are two ways of putting these materials together, sometimes one being more convenient, sometimes the other. The butter is first melted in the upper pan, which is placed directly over the fire, the flour mixed smoothly with that and cooked until frothy but not brown, and then the liquid, either hot or cold, is added gradually and the whole stirred constantly till smooth and of the proper consistency. By the other method the liquid is heated in the pan and the butter and flour are rubbed together and then stirred into the liquid. A brown sauce is obtained by the first method if the butter and flour are allowed to brown before adding the liquid, which should be stock. For a tomato sauce strained tomato is the liquid used. This is excellent for warming any cold meats which have no gravy of their own. By varying the seasoning an almost endless variety of sauces may be obtained.

It is necessary to remember that some substances will absorb the sauce and others will make it thinner. Oysters or lobster contain so much liquid that less should be used in the sauce, while any cold roasted meat will be dry and the sauce may be thinner. The reheating of cold meats is seldom properly done in the kitchen—usually they are overcooked. Thus for breakfast, tea, or a washing day dinner the chafing-dish may play a practical part. In one household creamed salt fish is a favorite dish for luncheon. The fish is picked apart, soaked in cold water to freshen it as needed, drained and brought to the table; then a white sauce is prepared and the fish heated in it. Or perhaps there are eggs left from breakfast; these are reboiled till hard, shelled, placed on the table, and a curry sauce is made by adding a teaspoonful of curry and a suspicion of onion to the white sauce. The eggs are quartered and left in the sauce for a moment or two before serving. A tomato sauce is an excellent medium in which to poach eggs, and if a flavoring of onion and green peppers is used will be a reminder of the Spanish omelet. For heating milk use the hot water pan, but to make a sauce place the upper pan directly over the flame, and when the meat or eggs are added and left to heat through slip the hot water pan under again. If it is desired to imitate the effect of an escaloped dish of fish or meat, after it is prepared in the cream sauce set the upper pan containing it one side; pour out the water, wipe the lower pan dry, melt a tablespoonful of butter in it and, as it begins to color, put in a

soant cupful of cracker crumbs and stir constantly till they are golden brown in color. Then serve the creamed fish or meat with a sprinkling of the browned crumbs over each portion.

A border of dumplings can be prepared at the table to serve with a *réchauffé* of lamb or beef. A cupful of flour, with which baking powder and salt have been sifted, is easily mixed with milk or water and dropped into the pan containing hot broth or gravy. This is closely covered and left for ten minutes, then the puffy balls are ready. Another class of foods capable of chafing dish cooking, yet seldom served in that way, are fruits. Fried apples are easily prepared to accompany the sausage for a winter's breakfast, or a hot apple sauce for tea. Either apples or bananas are delicious cut in slices and cooked till tender on a buttered pan, and then served dusted with sugar apiced with cinnamon. There are a variety of cheese dishes, less rich and highly flavored than the Welsh rarebit, which might be substituted occasionally for meat on our tables.

The chafing-dish is also a great comfort to the half invalid or convalescent, whose appetite demands something out of the usual hours for meals. For the luncheon on washing day, or tea Sunday night, or the maid's day out, it is a friend in need. There are many other cases when the hostess might thus enjoy the society of her guests while preparing a meal, instead of losing a part of their visit while she labors in the kitchen.

A few supplies, especially useful in chafing-dish cooking in households of moderate means, are a tiny jar of extract of beef to take the place of stock, a bottle of mushroom catsup, if that flavor is liked, one of celery salt, another of onion extract and some cans of evaporated cream. With these and some canned salmon, chicken and lobster, and the ordinary supplies of everyday life, almost any emergency of unexpected company may be met by the possessor of a chafing-dish.

### A WINTER WINDOW GARDEN.

BY J. L. HARBOUR.

"Who loves a garden loves a greenhouse too." But there are those of us who cannot have either a garden or a greenhouse. Most of us, however, can have a window garden, if we will, and this is the next best thing to a greenhouse.

Of bulbous plants none are easier grown than the hyacinth, and the single Roman hyacinths are particularly beautiful and graceful. Perhaps the Chinese sacred lily is easier of cultivation than any other bulb in existence, as it requires no soil for its roots, but grows to perfection when placed with a few pebbles in a shallow dish in which water is kept constantly. It was a rare and expensive bulb in America a few years ago, but the demand for it was so great that hundreds of tons are now imported from China every year, and the price has been so reduced that good bulbs may be purchased for a few cents. It is advisable, however, to buy the best and to purchase of a regular dealer instead of at the "bargain counters," in the general stores. This bulb will adapt itself to almost any situation, but it prefers a warm, sunny window. Keep the vessel constantly supplied with water and the growth of the plant will be surprisingly rapid. Large

bulbs can be slit with a sharp-pointed knife along the sides and the green shoots of the plant will soon burst out of all of these slits. It can be grown in earth, but the regular Chinese method is better and the results more satisfactory.

Another comparatively new bulb for the winter window garden is the freesia. There is not a more graceful or beautiful flower than this newcomer from the Cape of Good Hope. It is easy to cultivate and so inexpensive that half a dozen excellent bulbs can be purchased for twenty-five cents. Put all of them in good soil, similar to that used for hyacinths, in a six-inch flowerpot. They need not, like many other bulbs, be put away in the cellar for five or six weeks to form roots, but can be placed in the window at once. Unlike the Chinese lily, the freesia is a plant of slow growth, and it will probably be many weeks before the slender flower stems appear above the grasslike blades of the stalk. The flowers are a pure white with the lower petals touched with a creamy yellow, while their perfume is extremely delicate and sweet. A single pot of the freesia will fill a whole room with its delicate perfume. A scarlet variety has been introduced but it is less satisfactory than the pure white.

The Bermuda or Easter lily can be cultivated in the window garden if one has good soil and good bulbs to begin with. If you live in a city, get both from a florist. The best bulbs are somewhat expensive, costing from forty to sixty cents each, which is probably one reason why the Easter lily is not more generally cultivated in window gardens.

*Scilla Clusii* is a plant not as commonly cultivated as it will be when its merits are better known. It is a rich, dark blue flower, borne in a great cluster on a long stem. It requires the same culture as the hyacinth and is far more striking. The bulbs cost but ten or fifteen cents each.

The tulip does not readily adapt itself to ordinary house culture, although some of the Duc Van Thal varieties bloom fairly well in the window garden. The amateur will do well, however, to experiment with other bulbs. Let her try the oxalis, iris, freesia or *Allium Neapolitanum*—all of which are easily cultivated and bear beautiful flowers. *Ornithogalum Arabicum* is a striking bulbous plant of comparatively easy cultivation, and requires the same care and soil as the hyacinth. It may not bloom for you, but if it blooms at all you will be richly repaid for the care, as the flowers are very remarkable in appearance, being snowy white with a jet black center. They are borne in great clusters and remain perfect longer than any other flower I know of.

The trifoula, tritellia, narcissus, jonquil and barbiana are all of fairly easy cultivation and all bear beautiful flowers. Whether one can succeed with roses in the house depends largely on the conditions under which they are grown. It requires a great deal of intelligent care to secure a perfect rose under the conditions obtaining in the ordinary living-room or window garden. If you want to experiment with them get those grown expressly for winter blooming by the rose grower. He will advise you to select some of the tea or Bourbon roses. Of the teas the best are Isabella Sprunt, Bon Silene, Perle des Jardins, Saffrano and Catherine Mermet. The Hermosa and Phoenix are two of the best Bourbon roses. It will be best to make a study of some

reliable work on rose culture, as full information could not be given in a necessarily brief article like this.

Common it may be, but the geranium is one of the most beautiful flowers in existence and its merits are unsurpassed as a plant for the window garden. Two of the best varieties for this purpose are the Mrs. Vick and the Souvenir de Miranda. The Jean Sisley, Prima Donna, Mrs. Moore and Bridesmaid are also fine winter bloomers. All are of the single variety and they are better adapted to house culture than the double geraniums. If you want the latter try *Amie Hoste*, *Alba Perfecta* or *Pocahontas*. No window garden is complete without at least one plant of the beautiful rose geranium.

The abutilon is an excellent plant for the window, with its graceful leaves of variegated tints and its bell-shaped flower. The begonia, cychamen, carnation and *linum tryginum* are all adapted to the window garden. We have now winter blossoming morning glories, and nothing can be prettier for training around a window. The flowers are smaller than those of the ordinary morning glory, but they bloom in great profusion and stay open all day. A few pots of any of the flowers named would add greatly to the grace and beauty of a home.

#### THE VICE OF EXAGGERATION.

Few of us realize how prone we are to extravagances of speech until some one holds up the mirror to our fault. Speaking of the tendency to exaggerate in children, a writer in *Childhood* says:

Such stock phrases as "I would give anything if," etc., or "It was the strangest thing I ever saw," or "The best thing I ever heard," or "The heat almost killed me," are heard so often as to make us forget how absurd they are. Yet this sort of exaggeration is a debasement of our verbal currency which we must fight against, and it is really a simple matter to make a child come down to reasonable statement. Once broken, the child will soon see the absurdity of the practice. Make him see it for himself.

For instance, my little seven-year-old girl announces at luncheon that when she went in bathing today the water was "as cold as ice," that the children had poured "tons of sand" into her bathing house, which sand it had taken her "most of the day" to sweep out. Ordinary questioning, done pleasantly, brought the child down to the simple statement that the water was a little chilly, that there was a little sand on the bathhouse floor, which she had swept out in three minutes. I have been quite pleased to see this senseless use of italics in statement gradually disappear among the elder children; they now act as critics and teachers of the younger ones in this matter. . . .

The habit of exaggeration in everything verbal, the use of superlatives, of such adjectives as "awful," "dreadful," "horrible," in trivial statement, of such expressions as "tired to death," "best thing I ever heard," etc., is so widespread as really to irritate sensitive people. If allowed to grow, it will give a child a habit that will deprive his speech of all proportion and light and shade. With everything in bold relief, the result is monotony. As a corrective, all that I have found necessary is to make a child repeat some exaggerated statement or story, gradually allowing him to eliminate and tone down whatever may be criticised.

What we know as good and evil, life and death, is but the analogue to these as we shall know them in another harmony. It is sufficient for us that in the Christ-life death and evil are unmasked for us and reconciled with the eternal life.—H. M. Alden.

#### Closet and Altar

*Nothing can comfort me, no creature can give me rest, but thou only, my God, whom I long to contemplate everlastingly.*

The work God has given me to do is to amend whatever is amiss in my natural disposition—that is what he would have me to do, correct my faults, sanctify my desires and longings, become more patient, more meek and lowly of heart.—Fénelon.

Secure for yourself some privacy of life. As George Herbert says: "By all means use sometimes to be alone." God has put each into a separate body. We should follow the divine hint, and see to it that we do not lapse again into the general flood of being. Many people cannot endure being alone; they are lost unless there is a clatter of tongues in their ears. It is not only weak, but it fosters weakness. . . . So it is well at times to get away from our world—companions, actions, work—in order to measure it and ascertain our relations to it. The moral use of the night is in the isolation it brings, shutting out the world from the senses that it may be realized in thought. It is very simple advice, but worth heeding. Get some moments each day to yourself, take now and then a solitary walk, get into the silence of thick woods, or some other isolation as deep, and suffer the mysterious sense of selfhood to steal upon you, as it surely will.—T. T. Munger.

Dost thou wonder why thou art passing through some special time of sorrow? Wait till ten years are passed. I warrant thee that in that time thou wilt find some one—perhaps ten—afflicted as thou art. Thou wilt tell them some day how thou hast suffered and hast been comforted; then as the tale is unfolded, and the anodynes applied which once thy God had wrapped around thee, in the eager look and glistening eye, and the gleam of hope that shall chase the shadow of despair across the soul, thou shalt know why thou wast afflicted, and bless God for the discipline that stored thy life with such a fund of experience and helpfulness.—F. B. Meyer.

Let nothing disturb thee,  
Nothing affright thee;  
All things are passing,  
God never changeth.  
Patient endurance  
Attaineth to all things.  
Who God possesseth  
In nothing is wanting.  
Alone God sufficeth.

—From the Spanish.

Blessed Saviour, be our light this day and our defense in all places. Spirit of the living God, keep the door of our mouth that we may speak wisely with our lips, and when we know not what to say give us the speech of true wisdom. In the dullest places may we see somewhat of thy beauty, and in the brightest scenes may we not be unmindful of the instructive shadow. Feed us with the bread of life. As we nourish the body may we not neglect the soul. Day by day we seek thee that day by day we may be made strong in faith and goodness. God be merciful unto us, sinners; wash us in the atoning blood of Jesus Christ, the Saviour of the world. Amen.

## THE WAY TO EXOUSE.

A TRUE TALE.

BY ELIZABETH PRESTON ALLAN.

A little brown-eyed maid, no taller than the dinner table, came to her mother yesterday with her apron wet all down the front.

"Agnes! Agnes!" exclaimed the vexed mother, "you have been to the water cooler again when I told you not to go. I shall be obliged to punish you this time."

"No, mudder," said the trembling little voice, "you'll have to 'scuse me this time, 'cause Lila was so sirsty she cried for a drink, and nobody was there to div it to her but me."

"Well, daughter, as it was for Lila's sake you did it I will excuse you this time, but you must not turn the spigot again, no matter who cries; will you remember?"

The little one promised, her face all sunshine again, and the mother took her off for a dry apron. But that was only a small part of the mischief, and, in the worry and fatigue of mopping up the water that had run over the pantry floor and collected dangerously near the flour barrel, the mother's temper gave way. "I declare, Agnes!" she said, "you are too much bother for anything! Why can't you learn to let things alone?"

Hearing no sound, she looked up, and she will not soon forget the look of bitter disappointment on the little face. "Why, mudder," said the baby, "I thought you said you would 'scuse me. I don't call this 'scusing me!"

Ah, mothers! when will you learn to forgive like the Divine, who puts our forgiven sins behind his back, casting them into the depth of the sea, and says, "Your sins and your iniquities will I remember no more?" Sometimes I know you must punish these tender little creatures, but, having punished them, put the fault behind your back; or if it is your precious privilege to "'scuse" one of God's little ones, for his dear sake, whose mercy is as wide as eternity, do it heartily and generously.

Having given you a story of today on the one side, allow me to offer you an illustration forty years old on the other. When I was a little tot, I once told a most unprovoked falsehood about some grapes and my father punished me promptly and severely. The punishment made a great impression on me, and I associated it for years with those lucent Catawbas, and whenever they were in sight or even mentioned I tremblingly expected to be reminded of my sin and its consequences, but never, even by a look, did my wise father show any remembrance of the sad occasion. He trusted my word, accepted my promises and gave me his loving confidence. I do not think I ever told a falsehood afterward.

The dear father has only been in his eternal home a few years and, during all that lifetime, he never alluded to what I looked upon as the dark spot of my childhood. God bless such tender wisdom and help us to make our children realize what divine forgiveness is by not only forgiving their faults, but forgetting them.

## MR. MOODY REBUKED.

Mr. Moody enjoys a joke. And he is not adverse to wit even if it hits him. *The Christian's* (London) Northfield correspondent is responsible for this story.

One day Mr. Moody was sitting with his friend, Mr. Sankey, on the piazza before

his house, when a neighbor passed with a load of rich loam—a *bonne bouche* to the hungry New England soil. The following colloquy occurred:

"Neighbor," calling him by his name, "it would do you good to come and dump that load of mold down right here; it would help you to get rid of your selfishness."

"Have you two been out holding meetings lately?"

"Yes."

"There's one thing you might do more than you've ever done yet."

"What is it?"

"But I don't believe you would undertake it."

"Well, let us hear what it is."

"I don't believe you would do it, but it would be a wonderful thing if you would."

"Anyhow, we can't do it if you don't tell us what it is."

"Ah, it would do a lot of good to yourselves and to other people, but I don't believe you could do it if you tried."

Our friends were naturally anxious to be informed of this new method of doing good, and at length their neighbor satisfied their curiosity by saying, "Well, it's to mind your own business."

## FOR SUNDAY AFTERNOONS.

The cluster of prayers from the poets, which we printed Oct. 3, has called forth such favorable comment that we give the outline for another reading suitable for Sunday afternoon on

## FRIENDSHIP WITH GOD.

Our Master, Whittier.

Hymn of Trust, Holmes.

God in Christ, Lucy Larcom.

A Child's Thought of God, E. B. Browning.

Honors, Part II., Jean Ingelow.

Christ's Presence in the House, J. F. Clarke.

The Unseen Friend, Lucy Larcom. (The chapter entitled, *The Perfect Friendship*.)

Imago Christi, Dr. Stalker. (The chapter on Christ as a Friend.)

The Bible, John 15.

We would also suggest committing to memory the hymn beginning

Blest be the tie that binds.

The author of this favorite hymn was Rev. Mr. Fawcett. At one time he feared he had lost his hold on the people in a certain parish where he had labored for many years, and he resolved to move to another field. His household goods were already placed in a wagon for removal to his new home, when his long tried and loving friends rallied around him, pleading, as they had done before, for his continued work in their midst. Their earnest solicitations prevailed at last and he yielded to their desires. His heart was so touched by their manifestations of love that he afterwards composed this hymn as an expression of his appreciation of their fidelity and attachment. It was first written in 1772.

Necessity does the work of courage.—George Eliot.

It is not the college with largest endowments, or the most brilliant faculty, or most varied curriculum that most fulfills the end of its existence; it is the college which, in connection with all this, stands most conspicuously for the great ideas of truth and duty, and faith in God and the religion of Christ, which best deserves the support of liberal men.—President F. L. Patton of Princeton.

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The materials used are the best that money can buy. Each ingredient is tested, and if not up to the highest standard, it is rejected.

It is the most expensive baking powder to make, though it costs you no more than inferior brands.

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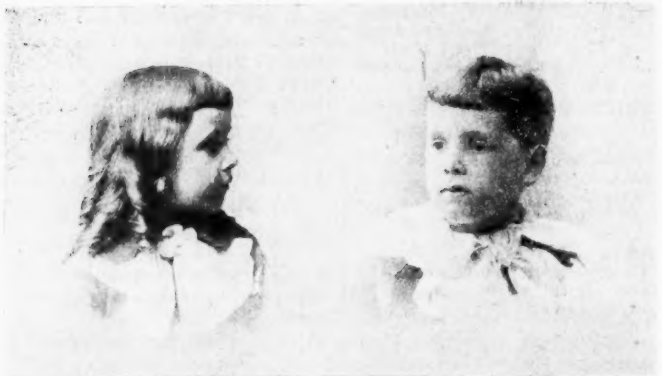


The great success of the chocolate preparations of the house of **Walter Baker & Co.** (established in 1780) has led to the placing on the market many misleading and unscrupulous imitations of their name, labels, and wrappers. Walter Baker & Co. are the oldest and largest manufacturers of pure and high-grade Cocos and Chocolates on this continent. No chemicals are used in their manufactures.

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## The Conversation Corner.



*My Dear Cornerers:* We all enjoyed so much the picture of "The Three Children in a Basket" and your letters about them that I give you now a similar picture. You may call it, if you choose, the *Two Little Pilgrims*—the name of Mrs. Burnett's new and delightful story, which I have read today. The original photograph was sent me some time ago and has been lying on my table since. The comments on it have been various and contradictory. "They resemble each other enough to be twins." "They do not look enough alike to be even brother and sister." *Managing editor:* "The girl is the older." *Lady in office:* "The boy is the older."

These are samples of the different opinions about the same photograph. So I ask your judgment on these points: *age? relationship? names?* (My "guess" is *Robin* and *Meg*, the pilgrim children of the "Straw Parlor.") If you have any story in mind about them, write that too. A small prize will be given—either a book or a copy of the full sized photograph—to the writer of the best and most correct letter. Letters must be sent within two weeks after this offer is read and I will give time for the remote members to answer. If you ask me if I have seen the *Two Little Pilgrims*, I shall be obliged to say, No. Nor can I at this moment answer exactly either of the questions I have asked you. But these beautiful pictures are not imaginary—there is a happy reality behind them which I long to see, which I certainly shall see when I can find time to go so far as the town of —!

RIPON, WIS.

*Dear Mr. Martin:* I live in Ripon. I used to live in Vermont. I have two kitties. Their names are Kitty Clover and Kitty Belle. I am seven years old. I go to school and am pretty near through the first reader. I belong to Junior Endeavor and I came pretty near kicking my big brother out of bed last night. Can I be a Cornerer?

ROWLEY F.

Kicking one's brother out of bed has never been made a qualification of membership, but as you are the "Junior" it shows such courage to endeavor to dispossess "a big brother" that on that ground we gladly admit you. My Kitty Clover is sitting near me as I write and purrs happily as I tell him of his Wisconsin namesake. Which do you like best, your home near the great lakes or your old home on the banks of the Connecticut?

LEXINGTON, VA.

*Dear Mr. Martin:* I saw what you said of me in the Corner [Oct. 3] and so I will write you a letter. I do not live now where you said I did, for I have moved to Lexington, where my father is professor in the Washington and Lee University. General Washington gave the first money to the college and after

the war General Lee was its president. He is buried here, and there is a beautiful statue of him in the university chapel. Lexington is in the Valley of Virginia and is situated on two hills, with the Blue Ridge on one side and the Alleghenies on the other. The Natural Bridge is in our county and I went there last spring. I spent the summer at my grandpa's in Newburyport. I called in to see you one day but was very sorry to find you out.

Your little friend, GUENDOLEN H.

And I was very sorry to miss seeing you. You live in a beautiful State; I have been through it several times, but I never saw the Natural Bridge. Is it true that Washington when a young man carved his name high up on the rocks of the ravine under the bridge? We used to read in our school-books a romantic story about a youth who nearly lost his life in the attempt to place his name beside Washington's.

NORTHAMPTON, MASS.

*Dear Mr. Martin:* Can you inform me to what reliable parties canceled stamps may be sent, and at what rates they are purchased? A little friend of mine, a cripple, has been saving them some time and is anxious to do something with them.

E. U.

Another little boy has asked me a similar ? about his "2,800 two cent U. S. stamps." The trouble is that the great dealers will not take such small lots and often exclude all under four cents.

Mr. Kilbon says G. B. Calman, Pearl St., New York, buys them in lots of not less than 100,000, giving seven to ten cents a thousand. Does any one know of other dealers who buy in less quantities at a less rate? I send mine, as do many others, to the "Hospital Cottages, Baldwinville, Mass." The crippled children assort them, and the superintendent sells them in large lots for the benefit of the hospital. I have just had several letters from children there, but have only room for one.

*Dear Mr. Martin:* I hope you are getting along nicely. I go to school every day and learn a great deal. Today we generally write letters home, but as I have no one to write to I thought I would write to you. I am in a Child's History and Geography and the large Arithmetic, and I write in a copy-book so as to write better. There are two chestnut trees down by the side of the road, and there are lots of beechnuts, too. And between the boys and the squirrels I don't know which will have the most nuts. Some nights we play hide-and-seek and it is great fun. Good-by. From your friend,

CHARLIE C.

Curiously enough, a few minutes ago a great noise and a sweet smell of molasses candy came up through my register, and I went out into the kitchen and found Sarah Noah and a lot of other girls, playing blind man's (girl's) buff and having "great fun." It is still now—the candy must be done—I will go out and see!

*Mr. Martin*

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soaps and soaps  
but only one

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## The Sunday School

LESSON FOR NOV. 10.

1 Sam. 10: 17-27.

### SAUL CHOSEN KING.

BY REV. A. E. DUNNING, D. D.

A new era began in the history of Israel when their first king was chosen. Read carefully the whole account, chapters 8-12. The things to be chiefly considered are these:

1. Saul the Lord's choice. The record is unmistakable on this point. "When Samuel saw Saul, the Lord said unto him, Behold the man of whom I spake to thee! This same shall have authority over my people." A kingdom, with an earthly king, was from the beginning in God's plan for his people [Deut. 17: 14, 15]. Why, then, was Samuel so reluctant to grant their petition? He was an old man, and must soon lay down his office. He could hardly have wished to intrust it to such unworthy men as his sons. It is not easy to find why he opposed the change. But probably the reasons were partly to be found in himself and partly in the character of the people. The desire for a new government implied a want of appreciation of that which he represented. The setting up of a kingdom involved the substitution of a new and elaborate order for the simplicity of Israel's early history. It meant greatly increased cost. Old men seldom welcome such changes. The people were so feeble, as yet so immature, that the more complex system of government they wished for might involve them in greater perils than those to which they were then exposed. The proposition of change should have come first from the Lord, not from his people rejecting his method of ruling.

Still, we can hardly escape the conviction that whoever wrote this record sympathized strongly with Samuel and his desire to retain his rulership to the end of his life. In no other way can we reconcile the evident divine intention that Israel should be a kingdom and that Saul should be king with the repeated rebuke to the people for desiring a king, and the charge that in so doing they had rejected the Lord.

2. Saul the people's choice. The steps minutely described by which Saul was providentially guided to Samuel, and by which Samuel was made to understand that Saul was the Lord's choice, correspond to the steps which the people took to find a king, which led them to fix on Saul. Once again they gathered on that lofty hill of Mizpah, and the choice was made, not by vote, as we should make it, but by lot according to a common custom. They had not come to such a height of civilization that they could rely on God to guide their judgment through his spirit. They threw on him the responsibility of choosing independently of their judgment. We have, fortunately, a higher sense of the dignity of popular government than that. But God's choice and the people's choice were the same. Saul was by divine and human right the first king of Israel.

3. The reasons for choosing a king. One reason was to save the people from anarchy when Samuel should die. More than once the nation had been on the verge of destruction for want of a ruler. Another reason was to organize an army and protect them against invasion. The Ammonites were ready to pounce on them on the east [11: 1], and the Philistines on the west [13: 4]. Against the more thorough organization and better developed resources of the nations around them they could hope to contend successfully only by the direct intervention of God, and it was natural for them to believe that he would not be less favorable to them if they took the best means in their power for self-protection. Further, the advancement of the nation to the place and work which God designed for them seemed to require that they should take on the unity and cultivate the patriotism which

in other nations was the consequence of having a king and court to rally around.

4. Reasons why Saul was chosen king. One was that physically he was built to be a leader. He was the handsomest man in the nation, and his beauty was of a manly type [9: 2]. Samuel, in placing him before the people, could appeal to them with confidence: "See ye . . . that there is none like him among all the people?" Another reason was his modesty. He did not seek office. He considered himself unworthy of the honor [9: 21]. When he was chosen he hid himself, till the people had to call on the Lord to find him for them [10: 22]. Another reason was his royal self-control. Perhaps the noblest moment of his life was when the opposition to his appointment broke out in slights and expressions of contempt, and "he held his peace." Doubtless these qualities were known to his friends before he appeared in public life. It is sad that his balance of mind and judgment gave way before the trials and temptations of his new position. But in the beginning of the new kingdom Saul, as its first king, is presented to us as a splendid specimen of manhood. In stature and strength he was the choicest man of his nation, yet he sought no office. He kept at work on his father's farm till after he had married and had grown children. Jonathan was made a high officer in the army when his father had reigned two years. Saul accepted office only when he was convinced that it had come to him by divine appointment, and then he freely submitted his will to the Holy Spirit that his speech and action might represent the will of God [10: 10; 11: 6]. He did not resent the criticisms of those over whom he was appointed to rule, but strove to prove himself worthy to be their king by organizing his government and fighting the battles of his people. In some sense he realized that he was called to begin a new era in the history of his nation. His final failure is to be the subject of the next lesson. But thus far he presents a character worthy to be studied and imitated. In this period of history, also, the relations of divine Providence to individual lives and to national growth are illustrated; and the wise teacher, who can translate their meaning and apply it to present experience, may instruct and deepen his own faith and strengthen the faith of his pupils.

### THE CHURCH PRAYER MEETING.

Topic, Nov. 3-9. How Can the Communion Be Made More Profitable? Matt. 26: 26-30; 1 Cor. 10: 11-21.

Think what it has meant to the church; what it must mean to Christ. Make it joyful and not wholly penitential.

(See prayer meeting editorial.)

### Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Nov. 10-16. My Favorite Promise and Why It Is Dear to Me. 2 Peter 3: 8-14.

This is likely to be a somewhat embarrassing subject to persons who do not know their Bibles very well. It is too much to expect that one who has given the Scriptures only a hasty examination, who has simply heard them read from the pulpit or at family prayers, or who has merely glanced over the passage in the quarterly from week to week during the Sunday school hour, will have any promise in mind that possesses peculiar value in his eyes. A party of American young women traveling abroad fell in with a family, one member of which was a little boy who, though reared on the plains of Arizona, had, like Timothy of old, known and loved the Scriptures from his babyhood. On Sunday evening the conversation turned toward serious themes, and the little fellow, suddenly addressing one of the American girls, asked her what her favorite book in the Bible was.

She came from one of the most cultured communities in New England and had enjoyed all her life the advantages of a Christian home, but, like so many girls of the period, was far more deeply interested in other things than she was in the Scriptures. So the question of her chance acquaintance startled her a little, but she recovered her ground in season to reply, "John." "That's my favorite, too," said the sturdy little Arizonian, and then, innocently enough, continued his investigations by asking what her favorite chapter in John was. But this was too severe a test for the young woman, and her reply had to be a noncommittal one.

The story illustrates the danger of regarding the Scriptures as all on a dead level. Unless some books, some chapters, some verses, do jut up above others, then the Bible to the Protestant Christian is about what a rosary is to a Roman Catholic. He may read over a passage perfunctorily just before retiring, to insure him a good night's sleep, but the act carries with it little more spiritual profit than the telling of beads. It is to be hoped, however, that most Christians will be able to specify some particularly dear promise of God's Word, and, if the meeting at which this subject is considered is made a frank and friendly one, it will be interesting to see what a wide variety of reasons is assigned for the preciousness of different promises. One will refer to a verse that is particularly dear because given him by his mother when he left home for college. Into it is compressed all that is sweetest and best in his past years. Another associates his favorite promise with some great hero of the church, like Hanning-ton, who, with it on his lips, went singing to his death at the hands of the savages. A third remembers that the riches of the promise dearest to him were laid open to him at a particular time by a preacher or a Sunday school teacher.

But probably as common a reason as any for the preciousness of a given promise is that it has been tested in personal experience. In the dark hours of the night, by the bedside of the ill, at the grave of the dead, some gracious promise of the Lord has proved itself an anchor to the soul. An old minister once advised a young theologian, just beginning his ministry, to get his text early in the week and then live it. What makes the promises dear is to cast ourselves completely and confidently upon them.

### PROGRESS OF THE KINGDOM.

**The Gospel in Russia.** The persecutions of the heroic Stundists have turned the attention of the Christian world to Russia and led thoughtful students of missions to ask what progress evangelical religion is making in this conservative empire of the czar. In an interesting article in *The Missionary Review of the World* it is asserted that Russians are unquestionably prepared for a great religious revival, and that in many ways the orthodox Greek Church shows a liberality and receptivity which is quite remarkable. Why, then, does Russia seem to remain unchanged, clinging to its corrupt faith, marked by formalism and bigotry, while other European nations are gradually becoming more and more enlightened and progressive?

According to the writer of this article, one of the greatest obstacles to the progress of true religion in Russia is the hostile attitude of sect toward sect and of orthodoxy toward heresy. The policy of the church and state toward dissent has been almost invariably that of severe repression. The influences which center in the great lay procureur of the Holy Synod, M. Constantine Pobedanostseff, form another fatal obstacle. Dissent from the church is, in his view, disloyalty to the empire, and this great statesman is determined to crush out heresy by vigorous and cruel measures. Add to these hindrances the lack of cultivation on the part of the masses and the strictures upon the press and the

obstacles to evangelical Christianity seem formidable indeed.

However, the outlook in Russia is certainly not without promise. Of the 100,000,000 Russians in Russia and Siberia, about 80,000,000 are orthodox Greek churchmen and 20,000,000 are heretics of various schools—Old Believers, Old Ritualists, Molokans, Stundists, etc. The very multiplicity of sects among them is a proof that they are thinking, and there are, on the whole, greater evidences of energetic religious life among these dissenting bodies than among the orthodox. Moreover, there is every reason to believe that the Protestant or evangelical sects, such as the Stundists and Baptists, are increasing. Hundreds of villages, where ten years ago no Stundists could be found, now have isolated bodies of zealous Protestants. The very dispersal of these brethren must tend to their rapid increase. It is a significant fact that a well-known clergyman of the Russian church, referring to the growth of Stundism in an article in *The Moscow Gazette*, says: "The most lamentable feature of this propaganda is its evident progress among the intelligent class of Russians who have practically abandoned the state church, or who, when they hold bureaucratic positions, attend church service once or twice a year as a mere official habit and custom." But perhaps the most encouraging feature of the religious situation is the important work in distributing the Bible, carried on by the agents of the British and Foreign Bible Society and the Russian Society for Circulating the Scriptures. Between 500,000 and 600,000 copies are circulated every year in Russia. In the continuance of such efforts lies the hope of the Russia of the future.

**Prominent Armenian Dead.** Armenia has lost a true patriot and the Protestant Church in the Turkish Empire an influential and zealous friend by the death in Harpoot, Turkey, of Hon. Thomas Boyajian. After graduation from the Bebek Seminary, now Robert College, in Constantinople—inseparably associated with the name of Dr. Cyrus Hamlin—he returned to his native town, Diarbekir, and under the direction of the American Board missionaries began his successful career as preacher of the gospel. He gathered together a large congregation, which was organized into an Armenian evangelical church and grew under Mr. Boyajian's pastorate until in due time it became the largest and most influential Protestant church in the Turkish Empire. After serving this people for eighteen years, he resigned his pastorate to become British consul for Diarbekir and Harpoot, an office in which he worked no less for the advancement of his countrymen than as a preacher of the gospel. It is certainly noteworthy that this Armenian Protestant minister was high in the favor of the sultan and had great influence with the government. Mr. Boyajian's brother in Constantinople is the present head of the Protestant community in Turkey.

**A Scheme for Industrial Missions.** The combination of industrial work with missionary enterprise in the foreign field is gaining in favor every year, inasmuch as it provides a means of support to converts to Christianity, teaches them the dignity of labor and elevates their social condition. The older missionary societies, however, hesitate to invest money which has been contributed for purely evangelistic purposes in industrial enterprises. A new missionary organization, recently formed in London, recognizes this difficulty and under the name of the Industrial Missions Aid Society aims to encourage industrial missions, wherever there is promise that they can be conducted on a self-supporting basis. Towards securing a plant and starting industries it is proposed to make loans at a low rate of interest, and the promoters of the scheme remark "that there is much capital in the hands of the Christian people in England, which ought to be invested in securities; such as are contemplated and used for the

glory of God." The presence of the secretaries of the L. M. S. and the Wesleyan Missionary Society, as well as other mission workers of high standing on the council of the Aid Society, is some guarantee that it will proceed along right lines, but there is a fear that the desire for dividends may force it into becoming a mere commercial speculation. The proposed scheme will certainly be watched with interest.

#### PEN AND SCISSORS.

Neither Chinese massacres nor the objections of critics have checked missionary enthusiasm, for today the London Missionary Society is simply embarrassed by the number of men and women eager to go to the foreign field, while the Church Missionary Society has just sent out 147 missionaries, seventy of whom are new recruits. A number of the women go to China to fill the places of their martyred sisters.

A cultured Spanish priest, Don Manuel Ferrando, who has renounced the papacy, was recently received into the membership of the West End Presbyterian Church, New York, and intends to enter the ministry, having been enrolled as a student at the Princeton Theological Seminary. While laboring as a missionary in South America, he lost faith in the Church of Rome and came under the influence of a Presbyterian missionary as well as one of the agents of the American Bible Society. Mr. Ferrando was so persecuted for renouncing Catholicism in Dutch Guiana that he fled to America, where he has been aided by Rev. J. A. O'Connor, who encourages him to prepare to return to South America as a Protestant missionary.

Mr. Cecil Rhodes's wonderful transcontinental telegraph has reached Piastyre, where the operator is a boy from the Universities' Mission school, who in the short space of six weeks was taught enough telegraphy to qualify him for the post. How many English boys, asks *Central Africa*, would be able to fill such a post in the same time?

The Japanese Education Society for Foreign Lands has been formed under Christian auspices for the purpose of extending the benefits of Christian education in other lands. Its first efforts will be the establishment of schools in Korea. The new organization is undenominational, its president being a Presbyterian, its vice-president a Methodist, its secretary a Congregationalist and its treasurers Congregational and Presbyterian.

The A. M. A. work among the Chinese on the Pacific Coast will suffer from the loss of three of Dr. Pond's most efficient native helpers, who have returned to their native land, but he is confident that their Christian influence and service will tell in China.

A writer in *The Gospel in All Lands* sees in the extension of geographical science, resulting from the International Geographical Congress which met in London last summer, an earnest of a broader and more intelligent interest in foreign countries, and says: "More and better maps are an important part of the equipment of those who are studying the relation of current events to the progress of the kingdom."

#### RALLY FOR OUR BENEVOLENT SOCIETIES.

These resolutions were presented to the National Council by Mr. Samuel B. Capen in connection with his address, which we printed in full Oct. 17, and which is to be reprinted by the C. S. S. & Pub. Society. They were passed unanimously and enthusiastically:

Whereas, Our six missionary societies, in harmonious relations one with the other, seem to be doing the work which is providentially committed to their care with fidelity and success; and

Whereas, Our brethren in the field, who bear our commission, are greatly hindered in their work because of the inability of these societies through reduced receipts to properly prosecute their work; and

Whereas, Three of our societies are now in debt to so large an extent that unless relief shall speedily come they will be compelled still further to call in from the field men and women who are holding

up the cross for the salvation of those who are ready to perish; and

Whereas, Large sums of money are given by members of our Congregational churches for work which is oftentimes known to be experimental and of doubtful success, which money, if given to our societies, would not only pay every debt, but provide for an advance all along the line; and

Whereas, Notwithstanding this crisis in our missionary work, only 961 out of 5,342 churches last year gave a contribution to all of our six societies, now, therefore, to prevent further disaster in our missionary work, it is

Resolved, That we appeal to the members of our Congregational churches throughout the land, urging them conscientiously to consider the needs of our six societies and to be willing, in planning their gifts for the coming years, to give not only the first place in their thought but a much larger proportion of their missionary money to these societies. To prevent the wasting of the Lord's money is a sacred duty.

Resolved, That in the absence of all ecclesiastical machinery and church government, the bond that should unite all our churches more closely together must be our common missionary work; we, therefore, urge every church in our Congregational brotherhood to so recognize their responsibility to this work as to give a contribution every year to each society. Such remembrance ought to be given as a pledge not only of our loyalty to Jesus Christ, the great head of the church, but also of our loyalty to the denomination which we love, whose name we bear and whose work we are in honor bound, as we are nearing another century, to prosecute with increasing vigor and hope. Even the feeblest churches need for their own best work the inspiration which would come to them by being connected by this sacred cord with all our churches and all our splendid missionary work in all the world. Our missionary societies are the six children of our church, and it may be even questioned whether a church which neglects one of these should be considered in good and regular standing.

Resolved, That in order to still further arouse an interest in the missionary work which God has given us to do, and to make it possible to increase the force of our missionaries in all the world, we urge upon all the members of our Congregational churches an increase in their gifts. As a means to this end we would call attention to the simplicity and effectiveness of the "extra-cent-a-day" plan, which, wherever tried, has been found to be successful. The amount required from each person is so small that it can be almost universally adopted, and if so adopted the aggregate amount received by our missionary boards would be so great that the men in the field could be doubled and trebled, every open door could be entered and the evangelization of the world would be near at hand.

Resolved, That we would urge upon all our pastors, from the Atlantic to the Pacific and from the lakes to the gulf, to take renewed interest in this missionary work. In the new revival of civic righteousness in our land, the time is propitious to emphasize the great truths that the only salvation of America and the world is through the gospel of Jesus Christ, and that a revival in benevolence is a fitting and necessary complement to this revival of patriotism. We glory in the splendid leadership of our pastors of old and these lines, and we would lay upon all not only the responsibility, but the magnificent opportunity, to be leaders also in this holy war for the republic and for the kingdom of God in all the earth.

#### GENERAL HOWARD ROLL OF HONOR.

TO PAY THE HOME MISSIONARY SOCIETY DEBT.

First Church of Christ, Unionville, Ct.  
First Church, Hyde Park, Mass.  
Jacob Rogers, Lowell, Mass.  
Mrs. H. A. Wolcott, Longwood, Mass.  
East Church Aux., Baire, Mass.  
Laoy Friend, Brighton, Mass.  
Mrs. Mark Hopkins, Williamstown, Mass., by members of Congregational Church.  
A Friend, Bradford Co., Pa.  
H. C. Thompson, Bristol, Ct.  
Y. F. S. C. E. of Memorial Church, Springfield, Mass.  
A Friend, Princeton, Mass.  
Park St. Congregational Church, Bridgeport, Ct.  
Unknown Lady, Concord, N. H. Two shares.  
Three Ladies at "Dana Hall," Wellesley, Mass.  
Mrs. E. H. Wheaton, Norton, Mass.  
Ladies' H. M. S., Ware, Mass.  
The Ladies' H. M. S., First Congregational Church, Middleton, Ct.  
Ladies of the Church in Amherst College.  
Congregational Church, Brattleboro, Vt. Two shares.  
Congregational Church, Brattleboro, Vt., in memory of Dea. B. A. Clark.  
Mr. George W. Walker, Malden, Mass.  
Second Congregational Church, Dorchester, Mass.  
A Friend, Newton Highlands, Mass.  
First Congregational Church, Suffield, Ct.  
"M. C. B." First Church, Dedham, Mass.  
Thank Offering for mercies received, Dedham, Mass.  
A Thank Offering, New York City.  
A Friend in Arizona.  
Two Friends in Canandaigua, N. Y.  
Congregational Church, Windsor Locks, Ct.  
First Congregational Church, Enfield, Ct.  
Cash. Amherst, Mass.  
Mr. Osgood's adult Sunday school class, Bellows-Falls, Vt. Two shares.  
Mrs. A. H. Dascomb, by the Sunday school, Bellows-Falls, Vt.  
Congregational Church, Saxton's River, Vt.  
Congregational Church, West Westminster, Vt.  
Mrs. A. Brown, by Mr. Adna Brown, Springfield, Vt.  
Congregational Church, Springfield, Vt.  
Congregational Church, Woodstock, Vt.  
Mrs. Abbie Butler, Windsor, Vt.  
A Friend, Windsor, Vt.  
Congregational Church, Windsor, Vt.  
Congregational Church, Bradford, Vt.  
Congregational Church, Newbury, Vt.  
Congregational Church, Wells River, Vt.  
Mr. Frederick Billings, Woodstock, Vt.  
Mrs. F. W. Stearns, Newton, Mass.  
Mrs. C. C. Williams, Pomfret, Ct.  
A. Asen Hubbard, Sunderland, Mass.  
Mrs. A. F. Hubbard, Sunderland, Mass.  
Two Friends, Edwards Church, Northampton, Mass.  
First Congregational Church, Hadley, Mass.  
Mrs. Edward Kendall, Cambridgeport, Mass.  
The Young Men, Newbury, Mass.  
In memory of Rev. Albert F. Norcross, Shelburne, N. Y. Two shares.  
Previously reported, 201; total to Oct. 15, 250.

## Literature

## THE NEW SCARE ABOUT BOOKS.

Some people have taken alarm lately lest contagious disease be spread by the use of books belonging to public and circulating libraries. The facts that a city librarian in the West recently died of consumption and that her friends thought that she contracted the disease in her work has raised the question whether the danger of contagion be not real and general. Theoretically it seems as if books which circulate from house to house among all classes of people must be exposed to contamination, and that, if there be any virtue in the medical theories about germs and microbes, the transfer of such books from family to family must afford an easy channel for the spread of disease.

There is so much possibility of this that precautions ought to be taken, and in most public libraries, we believe, are taken, to prevent any evil results, yet the existence of a possibility of danger by no means proves that the possibility ever has been developed into a fact. So far as we can learn, no case yet has become known of the infection of any person by means of a book drawn from a public library. The testimony of many eminent physicians and librarians in a number of our large cities confirms this impression. As a matter of actual experience, the danger appears to be infinitesimal. Yet as long as the possibility exists, some persons will be uneasy, but all who have apprehensions may be reassured by the testimony of experience, which we have cited.

Public libraries have become very common, and in most of our communities have existed for fifteen or twenty years; but the number of cases of infection through their agencies was been so small, if any at all are on record, that practically it amounts to nothing. Moreover, were the danger much greater than it is, it is no greater than that which exists in the use of money which passes from hand to hand, especially paper money, or in the use of public telephones, or in the close contact of crowded cars in travel. In a word, the danger of infection from any source, which is an ever-present fact to most of us, and probably in more than one form, comparatively seldom becomes anything more than a possibility. The healthy person who exercises ordinary caution need have no uneasiness lest he contract disease from some one else, especially in his use of books.

## BOOK REVIEWS.

## THE BIBLE AND THE MONUMENTS.

Mr. W. St. Chad Boscawen, the author of this work, is an English archaeologist of repute and his conclusions deservedly command respect. In this volume, the first of an announced series, he examines the primitive Hebrew records in the light of modern research, paying special attention to the recent discoveries in Egypt, Assyria and Babylonia, which "have restored to us the inscribed records and monuments of great civilizations which preceded or existed concurrently with the Hebrew people and held contemporary intercourse with them." His main purpose is to show how the trustworthiness of the Hebrew record contained in the Bible is being vindicated.

The importance of the series of comparisons which are now made possible hardly

can be overestimated. Not only historical accuracy is involved but some important Christian doctrines are concerned. Those who are disposed to attribute to the early chapters of the Bible only the value of interesting myths must admit themselves confuted by the reasoning in these pages. The author shows skillfully that what may be called documentary evidence of a trustworthy character can be adduced in defense of the statements made in Genesis.

Mr. Boscawen is no foe of the Higher Biblical Criticism in itself but regards it as having done immense service. Yet he is no blind or prejudiced advocate of its conclusions. He holds rather that no final results can yet be assured to have been reached, that additional discoveries may at any day compel a reconstruction of our theories, but that the evidence thus far secured thoroughly supports the Hebrew records. The Tel el-Amarna tablets are examples. Of these he says:

These tablets have shown us, as have the explorations of the Palestine Exploration Fund at Lachish (Tel Heay) that there was a great and powerful civilization and a literature among the Canaanites and the Amorites before the Israelites entered the land, and that they were not mere barbarians. To what extent this culture, almost entirely of Babylonian origin, affected the Hebrew people, we do not know as yet; further research may have much in store for us. One fact however remains, which demands caution. There is now introduced into Biblical criticism a new, powerful and hitherto unknown element, which may at any moment compel us to change entirely the theory which the present evidence seems to support. My object has been to place before my readers those monuments and inscriptions which seem to bear upon the early traditions of the Hebrew people, in order that they may have before them documentary evidence which has hitherto only been accessible to specialists.

The caution and candor as well as the scholarship of the author are obvious. His volume is illustrated freely and effectively and it must take a high place among works relating to its topic. [E. & J. B. Young & Co. \$2 00.]

## FROM JERUSALEM TO NICÆA.

This volume contains the Lowell Lectures by Rev. Dr. P. S. Moxom, delivered in this city last spring. They are printed substantially as they were uttered, excepting that considerable material in the way of citation from the Fathers is introduced here which was omitted in delivery. The subject proper of the work is the Christian Church during the first three Christian centuries, and although the reader will find nothing in these pages which has not been said before, and said well, by others, he will recognize gratefully the comprehensiveness and thoroughness of the scholarship here illustrated, as well as the terseness and effectiveness of statement.

Here and there one may differ from the author upon a minor point; for example, we are not so sure as he is that immersion was at first the prevalent form of baptism. To our thinking the evidence is much more strongly in favor of pouring, but with his general trend of thought all sound scholars are agreed, and the special purpose of such a course, which is to bring out with new vividness the essential features of early Christian history, has been attained with great success. The book is scholarly enough for the trained student, and will serve him well for purposes of reference. It is also popular enough to be read intelligibly by the general reader. [Roberts Bros. \$1.50.]

## RELIGIOUS.

Two volumes of sermons are in hand. They are by university men, but they illus-

trate strongly the difference between different types of the educated man and, in some respects, the difference between the English and American mode of presenting truth.

One volume is *College Sermons* [Macmillan & Co. \$2.00], by the late Benjamin Jowett, the famous Master of Balliol College at Oxford in England. It contains nineteen of his sermons and also his last message to the college, uttered while he lay at the point of death. Dr. Jowett was a type, although perhaps a somewhat extreme type, of the English Broad Church and of those members of it who are thought to be less spiritual than many of their brethren. These sermons confirm such impressions of the man, yet they undeniably will afford comfort to those readers who have supposed that Dr. Jowett and such men as he really are lacking in the essentials of piety. There is a great deal in these sermons which seems to be the outgrowth of the spirit of culture and of merely social conditions rather than of a profoundly religious spirit and an eager desire to impress religious truth. Nevertheless, the spirit of the gospel underlies and pervades the whole volume, and there must be many people whom such a presentation of different aspects of Christianity attracts more than another method. Certainly these sermons are those of a powerful mind trained by long experience and seeking to uplift the hearer to a fuller and truer recognition of his relations with God.

The other volume, *The Spirit of the Age and Other Sermons* [Wilbur B. Ketchum. \$1.50], is by Rev. D. J. Burrell, D. D., of New York city. They were taken from the author's dictation after their original delivery, and, therefore, are somewhat shorter than when uttered from the pulpit. They illustrate the practical application of piety to life quite as clearly as do the sermons of Dr. Jowett, but are much more direct and striking in their form. They are less profound, but more pointed. They do not appeal almost exclusively to a highly educated class of readers, but they contain equally vital and philosophical spiritual truth and they press it home more effectively. One wonders a little how Dr. Jowett's audience would have been impressed by Dr. Burrell's discourses. In our opinion they would have enjoyed and profited by such preaching; but we fear that Dr. Burrell's audience would consider Dr. Jowett's sermons a trifle heavy, yet each are able and impressive discourses well adapted to their respective audiences and, in their different ways, of general interest.

Here also are two theological treatises. One is entitled *Isaiah One and His Book One* [Fleming H. Revell Co. \$2 50], by Principal G. C. M. Douglas, D. D., of the Free Church College in Glasgow. The purpose of the author is indicated by the title of his work, namely, to controvert the position of those modern critics who believe that the authorship of Isaiah should be ascribed to two or more writers, and to insist equally upon the unity of the book itself. The claims of the higher critics have been examined with care, and the work is a skillful and telling presentation of conservative positions in answer to them. Dependence is chiefly placed upon internal evidence, and needless discussion of such details as words and phrases is disregarded. The spirit of the book is excellent and the author represents well a considerable number of Biblical students who are convinced

that the higher critics have gone much too far in their claims regarding the book of Isaiah and other portions of the Old Testament, and that essential portions of these claims must finally be abated.

Another work of the same general character is Prof. E. H. Johnson, D. D.'s, *Outline of Systematic Theology* [American Baptist Publication Society. \$2.50], to which an Outline of Ecclesiology has been added by Pres. Henry G. Weston, D. D., the two authors being officers of Crozer Theological Seminary. The main work has been published before, and the present edition resembles the first, but has been enlarged and revised. The principal addition is a section on the Limitations on Systematic Theology; but the sections on Conservation and on Election and Calling have been carefully recast. The volume apparently is used in Crozer Seminary in the classroom, and it is the outgrowth as well as the embodiment of the authors' seminary work. It is intended for similar use elsewhere, and is, therefore, terse and succinct in expression, and is, as its title declares, an outline rather than a fully elaborated treatise. Theological students will value it.

Under this same head may be classified two or three additional volumes not so formally religious, yet of a distinct and often avowed religious spirit. One is Rev. W. M. Thayer's *Alm High* [Thomas Whittaker. 75 cents], a little book of practical hints and helps to young men upon character and influence, the value of knowledge, the avoidance of idleness, the obligation to diligence and purity, and kindred topics, which are grouped under taking titles and are enforced in the author's familiar and sensible style.

Another book of equal value is by W. I. Haven, and is entitled *My Brother and I* [Hunt & Eaton. 90 cents], and includes selected papers on social topics by Archdeacon Farrar, Prof. R. T. Ely, G. W. Cable, Dr. Gladden, Dr. Behrends, Hugh Price Hughes, and others, on mutual responsibility, the Negro question, the bank problem, the labor problem, and other vital themes. The words of such men upon such excellent topics deserve the widest reading and can be depended upon to lead the reader in the right direction.

A quite different book, yet in its way helpful, is the *Family Circle* [\$1.00], edited and published also by H. L. Hastings. It consists of original and selected anecdotes or miscellaneous short articles, chiefly of a religious character. We cannot always quite indorse the compiler's views so far as these pages may be supposed to represent them, but in most instances we have no question of the value as well as the interest of such selections. Unquestionably the book will please and benefit a large circle of readers.

#### STORIES.

*The Coming of Theodora* [Houghton, Mifflin & Co. \$1.25], by Eliza Orne White, is a very effective story. It portrays with remorseless yet not unsympathetic fidelity that type of character which has all the virtues but also is determined that others shall be both virtuous and happy in precisely its own fashion, and it cannot allow divergence from its own opinions. Such good but uncomfortable people are numerous, but they seldom are described so entertainingly as in this delightful and skillfully

written book. — *The Carbonels* [Thomas Whittaker. \$1.25] is Miss Charlotte M. Yonge's latest novel. It does not much resemble those by which she is best known, although no particular fault can be found with it. Indeed, it lacks some of the more conspicuous defects of her earlier novels, but it also lacks much of their interest. It is a somewhat commonplace tale of the end of the first quarter of this century in England, eminently religious but not very lively.

Messrs. Houghton, Mifflin & Co. have republished the late Mrs. Jane G. Austin's charming and popular story, *Standish of Standish* [\$5.00], in a tasteful two-volume edition, in a neat box, and with photogravure illustrations by Frank T. Merrill. This well-known story, one of the most successful in reproducing the probable atmosphere of the Pilgrim Colony and also of great interest as a mere story, is certain in this form to attain an increase of favor. That it is not strictly accurate in some respects is not a serious defect, for the novelist is permitted considerable license. With the understanding that it may not be read as if it were pure history, it deserves to be, as it certainly is, regarded as one of the most interesting of modern American stories. — Another release comes from the Harpers. It is Thomas Hardy's *Return of the Native* [\$1.50]. It has an etching by H. Macbeth-Raeburn for a frontispiece, and a map of Wessex for a tailpiece. The novel is well known and needs no comment here.

Gertrude Warden's story, *Her Fairy Prince* [J. B. Lippincott Co. \$1.00], is a not uncommon contrast of the English bankrupt sharper in refuge at Boulogne with the innocent and unsophisticated girl whose fortune fate has linked with his. These familiar types are introduced afresh by the author, and with some others are caused to act a fairly interesting although not specially dramatic play before our eyes. The story is one which is readable without being exactly engrossing. — Mrs. Emma Marshall's story is *The White King's Daughter* [Macmillan & Co. \$1.25], a story of the Princess Elizabeth, drawn to some extent from Mrs. Everett Green's life of the Princess. The book is an historical novel written in Mrs. Marshall's customary graphic and enjoyable manner and uplifting and ennobling in spirit. Without being a great novel in any respect, it is excellent.

Messrs. Rappoport and J. C. Kenworthy have translated Count Tolstoi's recent story, *Master and Man*, into English [T. Y. Crowell & Co. 25 cents]. The endeavor which some have undertaken to persuade the world that this is a remarkable story, full of profound philosophy, unequalled philanthropy and realistic vividness of description, does not commend itself to us. The story is in no respect remarkable, and is hardly more than commonplace in most respects. These authors have put it into excellent English, and if we can depend upon our recollection it is the best translation which we have seen. The publisher has issued the story prettily. — In *Lady Bonnie's Experiment* [Henry Holt & Co. 75 cents] Mr. Tighe Hopkins has given his readers a bright little English society sketch. It is neither very profound nor hilariously exciting, but is a pleasant study of somewhat affected yet somewhat amusing people.

#### JUVENILE.

*Cop'n Thistletoe* [W. A. Wilde & Co. \$1.25] is by Sophie Swett. In this book

she takes some city children into the country, and the narrative portrays them in the company of their country friends and follows them through the scenes of their rural life. The book is written naturally and agreeably, and the young people will enjoy it. — Readers of Miss Sarah E. Morrison's *Chilhowee Boys*, a pleasant book published not long ago, will read with additional gratification her new story, *Chilhowee Boys in War Time* [T. Y. Crowell & Co. \$1.50]. The war is that of 1812 and the Chilhowee boys are manly fellows, whose experiences are exciting and whose story is engrossing. This, too, the young people, especially the boys, will prize. — Here is another sequel. It was last year, we believe, that we noticed the *Fur-Seal's Tooth*. The book before us, *Snowshoes and Sledges* [Harper & Bros. \$1.25] also is by Kirk Munroe, and is a sequel to the earlier book. The same characters are conducted up into Alaska, and they have various adventures and incur grave perils. They come out all right at last, but the author has given a quite free rein to his imagination. The book is illustrated freely.

Stories of the American Colonial period have an inherent interest, when at all true to their time, and Howard Pyle's new book, *Jack Ballister's Fortunes* [Century Co. \$2.00] is exciting and will interest the boys. Kidnapping, piracy, and gambling and their consequences were not the only or the most prominent characteristics of the period, and it is a misfortune that so well written a book should deal with no more noble and elevating themes. — *Half a Dozen Boys* [T. Y. Crowell & Co. \$1.50], by Anna C. Ray came out some five years ago, and was conceded at once to be a very bright and entertaining book. It is reissued in handsome shape and it amply deserves to be. — Margaret Compton has made a collection of fairy tales based upon American folk-lore. The result is *Snow Bird and the Water Tiger and Other American Tales* [Dodd, Mead & Co. \$1.50]. This is a little in the vein of Mr. Kipling's *Jungle Book*, and American boys and girls will appreciate it and read it more than once. It is illustrated by W. C. Greenough, and very well.

In *Dear Little Marchioness* [T. Y. Crowell & Co. \$1.00] the element of pathos is prominent, but the book is far from depressing. It is a touching story of the yellow fever epidemic at Memphis in 1878. The two chief characters are a quaint old colored man and a charming little girl, and the author has written for the reader an attractive and impressive little story. — *Little Daughter* [Lee & Shepard. 75 cents] is by Grace Le Baron and belongs to the Hazelwood stories. It is a lively and amusing little book for the younger children.

Palmer Cox, as readers of *St. Nicholas* have been well aware, has been at it again during the past year, and his irresistible brownies swarm upon the pages of another book called *The Brownies Through the Union* [Century Co. \$1.50]. The travels of these tiny and ludicrous adventurers through the different States of our Union are narrated in rhyme with characteristic and lavish illustration, and the reader familiar with Mr. Cox's work cannot fail to enjoy the book, while if there be any one to whom his brownies are unknown we envy them their impressions upon examining these pages. — The *Story Hour* series [\$1.50] is issued by the Congregational Publishing Society,

and contains six pleasant volumes by Alice H. Rich, prettily printed and illustrated. They are the *Story Hour*, the *Two Nests*, the *Two Pollys*, the *Dream that Came True*, *Dorothy's Twin*, and *Jane's School Days*. They are issued in a tasteful box.—The Macmillans also have issued a series made up of familiar fairy tales, daintily published and boxed. They are twelve in number and cost \$6.50. They are the *Sleeping Beauty*, *Cinderella* and *Jack and the Beanstalk*, the *House that Jack Built*, *Little Red Riding Hood*, *Blue Beard* and *Puss in Boots*, *Fireside Stories*, *Fairy Gifts* and *Tom Hickathrift*, *Aesop's Fables*, *Aladdin*, *Ali Baba* and the *Forty Thieves*, *Nursery Rhymes*, and *Jack the Giant Killer*. In type, paper, binding and illustrative work, as well as in the style of box which holds this collection, it is uniquely attractive.

## POETRY.

Prof. Charles Eliot Norton has edited a little volume, the *Last Poems of James Russell Lowell* [Houghton, Mifflin & Co. \$1.25], containing the later verses of the author, two or three examples of which were published before his death. There are ten poems in the book, and they are worthy of, although they will not add to, the distinguished author's reputation as a poet. One of them is entitled *On a Bust of General Grant*, and so far as known is the last poem written by Mr. Lowell. It was laid aside for revision, leaving one or two of the verses incomplete. His indications of possible corrections remain. The *Oracle of the Gold Fishes* is the principal poem and opens the book. A very fine portrait of Mr. Lowell forms the frontispiece.

The Cambridge edition of *Browning's Complete Poetical Works* [\$3.00] comes to us from Messrs. Houghton, Mifflin & Co. The difficulty in issuing such a volume is to render it at once legible and not too bulky. The publishers have succeeded remarkably well. The type is necessarily small, but it is very clear and readers with ordinarily good eyesight will find it satisfactory; yet before being ordered the book should be examined by all to whom fineness of type is an objection. It is a scholarly edition of the poet's work, and it cannot fail to be popular. It is as nearly complete as it possibly can be made and is a fine example of intelligent and skillful book-making. The poet, could he see a copy, would be delighted with it.—The same publishers have issued Longfellow's *Courtship of Miles Standish* [\$1.50] in a very pretty illustrated edition with notes.

The verse of Emma H. Nason, as represented in her volume, *The Tower with Legends and Lyrics* [Houghton, Mifflin & Co. \$1.25], is inspired in a high degree by scenes or facts in the natural world, but some are poems of sentiment and many a mood and fact of life finds expression in her lines. She shows a decided mastery of several meters, and her book moves upon a high level of poetical excellence. It is unassuming but genuine, and many pages might be quoted from it which are more than ordinarily effective.—Lillian Whiting is the author and Roberts Brothers are the publishers of *From Dream Land Sent* [\$1.25]. This too contains good work effectively presented. Nature and human nature alike are in the author's mind, and the reader easily is put in sympathy with the mood of the writer. There are single poems here which touch one and linger long in memory.

We like the book.—*Songs of Spring and Blossoms of Unrequited Love* [Peter Paul Book Co. \$1.25] is by L. M. Elshemus. Whether the influence of the spring or of unrequited love predominates in this book it is difficult to decide. The author at times gives rein to his imagination and his pen, and the result occasionally is astonishing.

## MISCELLANEOUS.

A book about butterflies appeals to scientific readers and to the more intelligent young people. Mr. S. H. Scudder, author of *Butterflies of the Eastern United States* and Canada, a costly work intended chiefly for specialists, has republished a number of the papers which it contains in a new book, *Frail Children of the Air* [Houghton, Mifflin & Co. \$1.50], in which, with as little technical detail as possible, he furnishes a popular treatise on the nature and history of butterflies and on a large variety of matters connected with the life of that creature. The book is illustrated and, although scientific in terms, is not too much so to be generally read. It is the work of an expert.

There is a certain likeness between butterflies and fans and therefore a certain propriety in turning from the history of butterflies to a history of fans and fan painting. This latter book is entitled *A Book About Fans* [Macmillan & Co. \$2.50], by M. A. Flory, with a chapter on fan collecting by Mary C. Jones. A number of loan collections and other exhibitions of fans have been held at different times and there is a good deal of public interest in the subject. The reader of this book will readily conclude that there is a great deal to be said about fans which is of more than passing interest, and the author and the publishers have combined to furnish a very charming little book.

Mrs. Julia C. R. Dorr's delightful sketches of English travel are out in a dainty little book called *The Flower of England's Face* [Macmillan & Co. 75 cents]. Read it by all means—if you have been there, so that you may go again, as it were, and in choice company; and, if you have never been there, so that you may come as near as possible without actual experience to knowing what the fortunate visitor sees and does and thinks and feels. This book goes upon the list of the best books relating to travel.—Untimely and excessive mental stimulation has crazed or killed many a bright boy or girl. The danger is better understood than it used to be, but there still is a cautionary work to be done by such books as Mr. A. G. Plympton's *A Bud of Promise* [Roberts Bros. 50 cents]. In plain language although in the guise of a little story this peril is explained and a warning is given. The book will do good.

The *Annual Report of the United States Life Saving Service* gives a detailed account of the operations of this most important branch of the public service, a department which ought to be far more liberally supported and the heroic service of which ought to be far more highly honored. Such a book as this, in spite of its pages upon pages of tables and statistics, contains more of romance than most of the current novels.—The 206th bound volume of *Littell's Living Age*, which includes the numbers for July, August and September last, presents the usual lavish abundance and tempting variety of material.—Gymnasts, or those who hope to become gymnasts, may wisely

examine a little book called *Classified Gymnasium Exercises* [W. F. Adams Co. \$1.00], compiled with notes by A. K. Jones, in which the system of R. J. Roberts, a well-known instructor, is outlined. The book is simple and practical, and is illustrated.—*The Academy Song Book* [Ginn & Co. \$1.25], prepared for use in colleges and schools by Dr. C. H. Levermore and Mr. Frederic Reddall, is a good example of the better ones among the more popular but not profoundly scholarly works of its kind.—Messrs. Fords, Howard & Hulbert also have published a *Hymnal for Schools* [50 cents], edited by C. T. Ives and R. H. Woodman. It is a Sunday School hymn-book, and is a fine example of choice work. It is a fruit of sound musical culture, but the wants of average pupils are well kept in mind.

## NOTES.

—The Scotch in Edinburgh propose to observe the centennial of Thomas Carlyle's birth.

—Mr. Howells and Mr. James have finished new novels. Mr. Howells's will soon appear in *The Century*.

—Dr. A. Conan Doyle expects to live out of England most of the time for the present because of the state of his wife's health.

—Marie Corelli is publishing a new novel through Messrs. Methuen of London, and the Prince of Wales has asked that the first copy issued may be sent to him.

—The Episcopalians have formed and incorporated the Protestant Episcopal Church Publishing Society with headquarters in New York city and a capital of \$10,000 in ten-dollar shares.

—Miss M. C. McNeill's story, *Jack and the Other Dog*, has won the prize of fifty dollars offered by *Our Animal Friends* of New York for the best story of 1,000 words about animal life.

—Mr. S. S. McClure, of *McClure's Magazine*, practically controls the syndicate supply of fiction and special articles to the newspapers of this country. He is stated to have had recently as many as thirty serial stories running at once in different parts of the United States.

—For the serial rights of his new novel Mr. Hall Caine is to receive about \$15,000. He is to have \$7,500 for the English rights and three cents a word for the American, which joint total will be increased by sundry fees. Mr. Caine states, by the way, that the first novel to be brought out in England in the one-volume, in distinction from the hitherto customary three-volume form, was *The Manxman*.

Continued on page 658.

**HARPER'S MAGAZINE**

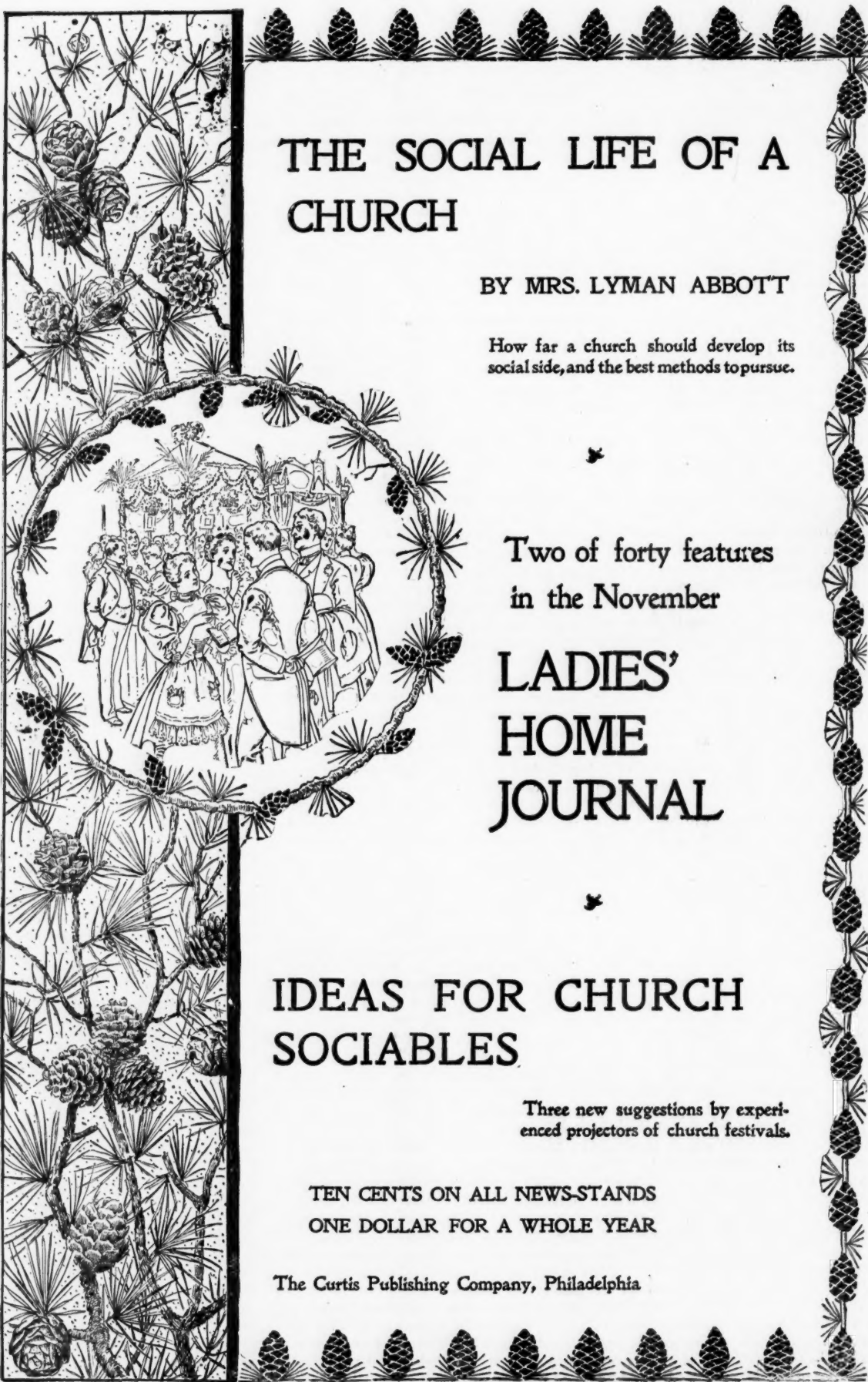
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## BOOKS OF THE WEEK.

- Roberts Brothers, Boston.*  
 THE KEEPER OF THE SALAMANDE'S ORDER. By William Shaduck. pp. 326. \$2.00.  
 THE MURDERER CAVE. By Evelyn Raymond. pp. 302. \$1.50.  
 IN THE OREFENORKE. By Louis Pendleton. pp. 182. \$1.25.  
 UNDER THE STABLE FLOOR. By M. Carrie Hyde. pp. 112. 50 cents.  
 VAN AND NOBIE OF TAPPAN SEA. By M. Carrie Hyde. pp. 115. 50 cents.  
 FROWZIE, THE RUNAWAY. By Lily F. Wesselhoeft. pp. 312. \$1.25.  
 MY HONEY. By the Author of Miss Toosey's Mission. pp. 341. \$1.00.  
*Houghton, Mifflin & Co. Boston.*  
 A VICTORIAN ASTROLOGY. Edited by Edmund Clair Bos-Stedman. pp. 744. \$2.50.  
 MR. RABBIT AT HOME. By Joel Chandler Harris. pp. 304. \$2.00.  
 ANIMA PORTER. By Samuel Taylor Coleridge. Edited by E. H. Coleridge. pp. 271. \$2.50.  
 COLONIAL DAMES AND GOOD WIVES. By Alice Morse Earle. pp. 315. \$1.50.  
 LITTLE MISS PIGEON GAY. By Helen D. Brown. pp. 130. \$1.00.  
*Cong. S. S. & Pub. Society, Boston.*  
 THE DEVELOPMENT OF MODERN RELIGIOUS THOUGHT. By E. S. Carr, D. D. pp. 276. \$1.00.  
*George H. Ellis, Boston.*  
 THE POSTULATES OF REVELATION AND OF ETHICS. By Thomas Hill, LL. D. pp. 379. \$1.50.  
*Ginn & Co. Boston.*  
 ELEMENTS OF PLANT ANATOMY. By Prof. Emily L. Gregory, Ph. D. pp. 148.  
*Silver, Burdett & Co. Boston.*  
 THE VACANT CHAIR AND OTHER POEMS. By H. S. Washburn. pp. 250. \$1.25.  
*Dodd, Mead & Co. Boston.*  
 THE ROMANCE OF PRINCE EUGENE. By Albert Pulitzer. Two vols. pp. 284 and 338. \$5.00.  
 LILITH. By George MacDonald. pp. 351. \$1.25.  
 WITCH WINNIE AT VERSAILLES. By Elizabeth W. Chapney. pp. 355. \$1.50.  
 THE CHAIN OF GOLD. By Standish O'Grady. pp. 304. \$1.25.  
 ELNIE'S JOURNEY ON INLAND WATERS. By Miss Martha Finley. pp. 283. \$1.25.  
 ABRAHAM LINCOLN'S SPEECHES. Compiled by L. E. Chittenden. pp. 371. \$1.25.  
 WILMOT'S CHILD. By Atey Nynne. pp. 194. 75 cents.  
*Macmillan & Co. New York.*  
 INMATES OF MY HOUSE AND GARDEN. By Mrs. Brightwell. pp. 277. \$1.25.  
 THE (HOOKED) STICK. By Rolf Boldrewood. pp. 306. \$1.25.  
 MISCELLANEOUS STUDIES. By Walter Pater. pp. 222. \$1.75.  
 THE CARVED LIONS. By Mrs. Molesworth. pp. 155. \$1.00.  
*American Book Co. New York.*  
 NATURAL MUSIC PRIMER. By F. H. Ripley and Thomas Tappet. pp. 126. 30 cents.  
 NATURAL MUSIC READER. By F. H. Ripley and Thomas Tappet. In five volumes. No. 1, 30 cents; Nos. 2-4, each 35 cents; No. 5, 50 cents.  
 THE ACADEMIC FRENCH COURSE: SECOND YEAR. By Prof. Antoine Muzartelli. pp. 342. \$1.00.  
 CONTEST LEGENDS: PART II. By H. A. Guerber. pp. 192. 60 cents.  
*Charles Scribner's Sons, New York.*  
 LITTLE RIVERS. By Henry van Dyke. pp. 291. \$1.25.  
 CHILDREN'S STORIES IN AMERICAN LITERATURE. By Henrietta C. Wright. pp. 249. \$1.25.  
 THE EXPOSITORY TIMES: VOL. VI. Edited by Rev. James Hastings. pp. 568. \$2.50.  
*E. P. Dutton & Co. New York.*  
 WHAT I TOLD DORCAS. By Mary E. Ireland. pp. 34. \$1.25.  
 STUDIES IN THEOLOGIC DEFINITION UNDERLYING THE APOSTLES' AND NICENE CREEDS. By Frederick Palmer. pp. 255. \$1.25.  
 THE RABBIT WITCH AND OTHER TALES. By Katharine Pyrie. pp. 81. \$1.50.  
*Thomas Y. Crowell & Co. New York.*  
 FAMOUS LEADERS AMONG WOMEN. By Sarah K. Bolton. pp. 356. \$1.50.  
 THE SCOTTISH CHIEFS. By Jane Porter. Two vols. pp. 321 and 355. \$3.00.  
*D. Appleton & Co. New York.*  
 UNCLE REMUS. By Joel Chandler Harris. pp. 265. \$2.00.  
*Henry Holt & Co. New York.*  
 A MAN AND HIS WOMANKIND. By Nora Vynne. pp. 195. 75 cents.  
*Merrill Co. New York.*  
 AMONG THE PUEBLO INDIANS. By Carl and Lillian W. Eickemeyer. pp. 195. \$1.75.  
*New York Observer, New York.*  
 HEART-SONG. By R. M. Offord. pp. 134. 75 cents.  
*International Bible Agency, New York.*  
 INTERNATIONAL SELF-PHONOUNSING BIBLE: WITH BIBLE HEADERS' AIDS. pp. 1, 2 & 4. \$5.25.  
*American Baptist Pub. Society, Philadelphia.*  
 CHRISTMAS WEEK AT BIGLER'S MILL. By Dora E. W. Spratt. pp. 78. 75 cents.  
 CHRISTMAS TEACHING AND LIFE. By Alvah Hovey, D. D. pp. 286. \$1.25.  
*J. B. Lippincott Co. Philadelphia.*  
 TURNING ON THE LIGHT. By Horatio King. pp. 419. \$2.00.  
*Sundridge Publishing Co. Philadelphia.*  
 SKEPTICISM ASSAILED. By Hon. B. H. Labor. pp. 514. \$2.75.  
*A. C. McClurg & Co. Chicago.*  
 THE CHILD'S GARDEN OF SONGS. Compiled by W. L. Thomas. pp. 72. \$2.00.  
 BEATRICE OF BAYOU TEBE. By Alice I. Jones. pp. 386. \$1.25.  
 THE JOURNAL OF COUNTERS FRANCOISE KRASINSKA. Translated by Kasimir Dziekonska. pp. 182. \$1.25.  
 MENTICULTURE. By Horace Fletcher. pp. 145. \$1.00.  
*Open Court Publishing Co. Chicago.*  
 DARWIN AND AFTER DARWIN. II. By the late G. J. Romanes, LL. D. pp. 344. \$1.50.

## PAPER COVERS.

- Mass. Bureau of Statistics of Labor, Boston.*  
 COMPENSATION IN CERTAIN OCCUPATIONS OF GRADUATES OF COLLEGES FOR WOMEN. By H. G. Wallin. pp. 47.  
*G. P. Putnam's Sons, New York.*  
 PAPERS OF THE AMERICAN SOCIETY OF CHURCH HISTORY: Vol. VII. pp. 313.  
*Foulger & Wells Co. New York.*  
 HOW TO STUDY STRANGERS BY TEMPERAMENT, FACE AND HEAD. By Nelson Sizer. pp. 380. \$1.50.

## MAGAZINES.

- October. NINETEENTH CENTURY.—FORTNIGHTLY.—BIBLICAL WORLD.  
 November. FRANK LESLIE'S.—CASSELL'S.

## ASSOCIATION OF OREGON.

It met in the Oregon City church, Rev. J. W. Cowan, pastor, for its forty-seventh annual gathering, Sept. 21-26. Rev. W. C. Curtis preached the associational sermon from Matt. 10: 41. Rev. W. C. Kantner was moderator, Rev. A. R. Olds, clerk. Thirty-eight of the fifty-three churches were represented by 102 delegates and twenty-seven ministers, besides a good number of corresponding members, whose presence and words added stimulating interest.

The narrative of the churches by Rev. Daniel Staver, registrar, was very encouraging as a complete bird's-eye view of the whole field. Two churches have been organized the past year; houses of worship built and dedicated number six, churches reporting revivals, twenty-five, accessions 471, an average of about twenty-two to each church.

The annual report of Rev. R. A. Rowley, superintendent of the Sunday School Society, was a model document, terse and vigorous, showing persistent and unremitting effort, resulting in organizing seventy new schools with 2,300 pupils, many of whom had never before attended any religious service. The value of this work as a missionary agency was strongly set forth.

Excellent papers were presented on Congregational Christian Endeavor, by W. H. Morrow, Esq., The Religious Paper in the Home, by President McClelland of Pacific University, and Church Loyalty, by Rev. H. W. Young.

The report of Supt. C. F. Clapp of the Oregon H. M. S. was a vivid recital of the work of the year, wherein the sublime self-sacrifice of many missionaries was recounted. Altogether it was a year of toil, self-denial, but, best of all, of many victories. From home missionary churches 315 conversions were reported. The harvest is ripe, but the laborers are few, and almost all of those in the field are doing double duty. Aggressive work in pushing the gospel into vital points is the story of the year.

The time occupied by the Woman's Missionary Societies was deeply interesting, and papers read before their union were on The Great Commission, Our Mission, Personal Reminiscences of Work Among the Negroes and Our Greatest Need. This last struck the keynote of the whole association—the need of and desire for a fresh baptism of the Holy Spirit. About \$400 have been raised the past year, and \$500 were pledged for next year.

The Oregon branch of the Woman's Board had a vitally interesting meeting. Its chief feature was the report by Mrs. Thomas McClelland of her attendance as a delegate at the annual meeting of the board in San Francisco. Over \$330 were raised last year. Arrangements have been perfected whereby a missionary visitor will make a tour of the State during the coming year, visiting every church and out-station.

Rev. F. O. Krause, just from Yale Divinity School, was given a hearty welcome. He has been in the State less than a month, yet he is pastor of the Sheridan and Williamac churches, village districts, difficult but needy. Rev. H. H. Wikoff presented the claims of the Church Building Society with good effect, and gathered a collection of \$134 to assist the new churches in Willard and Condon. Dr. Mc-

Lean did double duty, presenting the work of the American Board for Rev. Walter Frear, and Pacific Seminary. In manly, direct fashion he did credit to both causes by his clear and concise presentation of their claims. Dr. Clark presented the work of the C. H. M. S., and made the hearts of all burn within them as the magnitude and tremendous importance of the work was set forth.

The addresses on the closing evening were vitally important and elicited the closest attention. They were on The Problem of the Workshop, Mr. J. T. Whalley, The Problem of the Street, Rev. W. C. Kanter, The Problem of the City Hall, Rev. G. R. Wallace. Altogether, this meeting was considered one of the best in our history in all respects. Haasalo Street Church, Portland, was chosen as the place for the next meeting.

There was a deep undercurrent of genuine sadness occasioned by the news of the unexpected death of the wife of Rev. Henry L. Bates, a model wife, a devoted mother and a noble Christian woman in every sense. During the association an impressive memorial service was held at the hour of the funeral services. G. H. H.

## THE COLORADO STATE MEETING.

The twenty-seventh annual meeting was held in Longmont, Oct. 1-3. The city lies in fullest view of Long's Peak and is the pride of the St. Vrain Valley. Its flour, fruits, canned goods and creamery products are among the best in the West. But why say "West?" If we regard position, it is not far from the backbone of the continent, and if New England people make the East, we can almost rival Massachusetts. This gathering was marked by an unusually large attendance and extraordinary interest in the sessions. The opening sermon by the retiring moderator, Rev. G. E. Paddock, was a scholarly presentation of The Revelation of the Christ. Following this was the sacrament of the Lord's Supper. Prof. H. E. Gordon, the long-honored and faithful principal of Tillotson Academy, was chosen moderator, and Rev. J. C. Rollins was elected scribe. The second day was missionary day. The zealous spirit ran high whether we followed through home or foreign lands. Several visitors from without the State lent enthusiasm by their presence and words. Miss Virginia Dox, of large experience in the former "New West Commission" and now the solicitor of the Whitman Memorial Fund, warmed all hearts. Mrs. G. W. Moore, one of the jubilee singers, showed the condition of her people as most real. Mr. G. M. Herrick, for the first time subjecting himself to the silver sentiment of Colorado, gave vigor to the cause of the Educational Society, and Secretary C. H. Taintor, grown large and good in the care of poor churches, gave a lesson in Congregationalism, in which we followed him and his stereopticon from Scrooby to Colorado.

Among the topics of general consideration were: The Kingdom, The Preaching of the Word, and Economy in Use of Home Missionary Funds. The last was followed by instructions to the home missionary committee to confer with other denominational committees in order to prevent useless multiplication of churches. The association, well satisfied with the service of Rev. Horace Sanderson as acting superintendent of home missions, urged his appointment as superintendent upon the attention of the secretaries of the C. H. M. S.

The closing session was an educational rally in which Principal H. E. Gordon, Pres. W. F. Slocum and Pres. Alston Ellis presented the interests of Christian education. The presence of the male quartet from Tillotson added to the interest, and many of the churches pledged a place for that academy in their list of benevolences. The association adjourned to meet in First Church, Denver, next year. H. E. T.

## The American Missionary Association.

In Session at Detroit, Oct. 22-24.

### THE PROCEEDINGS PARTIALLY SUMMARIZED.

*A review of the work by Professor Spence of Fisk University, who has been in it twenty-five years.*

*Arésumé, by Secretary Roy, of progress during the last ten years in all the fields covered by the A. M. A. in the South.*

*Presentation of resolutions proposing to raise \$500,000 this jubilee year for the A. M. A.*

*Resolution approving the decision of the executive committee to test the validity of the Sheats Law in the courts.*

*Appointment of a committee to confer as to holding the annual gatherings of our benevolent societies at the same place and during a single week.*

*The passing of a minute disapproving the growing lawlessness which in various portions of our country is showing itself in mob violence and frequent lynchings of persons who are simply suspected of crime.*

The association was fortunate in its place of meeting and in the weather. The days were perfect. The city never was more beautiful. Hospitality was in the atmosphere. There was no need of words to express it. Yet these were not wanting. There was a committee of ladies and gentlemen at the station to meet and direct incomers. At the new, convenient, magnificent First Church every arrangement had been made for the comfort of visitors and for the transaction of the business before the association. The looks of happiness on the faces of the hosts gave joy and inspiration to the guests. It was hard to realize that we were receiving favors, not imparting them. No words of recognition for the hospitality which these churches have shown the friends of the A. M. A. can be too strong.

#### THE START.

The sessions opened Tuesday afternoon at three o'clock, Vice-President Gladden in the chair. Dr. H. P. DeForest gave the formal address of welcome. It was hearty, manly and to the point. It recognized in fitting words the peculiar work of the association, bore witness to the success it has had in the field it cultivates, pointed out some of the opportunities it has for enlarging this field, and then expressed the delight the Detroit friends had in meeting its representatives here. "The A. M. A.," said Dr. DeForest, "leaves all questions about books, creeds and canons to be cared for by others and confines itself to work for the despised classes." "Its method is Christly." Hence the bold it has on the popular heart. An appreciative letter of welcome to the State was read from Governor Rich, after which Dr. Gladden, on behalf of the association, made a felicitous response. "It is because we have come together," he said, "to consult about the welfare of some of the humblest and neediest of the people of our country that this sympathetic welcome is extended to us. It is not to us as individuals, but to us as representing the work of the A. M. A. that this hospitality is extended."

The treasurer's report, clear and accurate, as usual, was a disheartening document, for it indicated a growing debt and diminishing resources. Contributions, exclusive of incomes from estates, tuition, sales of land, amounted only to \$163,490. From tuition there came the goodly sum of \$37,847, and from estates and other sources enough to bring up the income to \$307,547. To this must be added the Daniel Hand fund, devoted to special objects by the testator, of \$45,274. The expenditures, including the debt, reached the sum of \$403,694. No wonder that the finance committee, after a careful consideration of these facts, and weighing well the

work to be done and the lack of means with which to do it, proposed that in this the fiftieth year of the association's life, its jubilee year, an effort be made to secure not less than \$500,000.

#### A LOOK OVER THE FIELD.

From the annual survey, read by Secretary Beard, are culled the following facts. Connected with the educational work South are seventy-four schools with 405 instructors and 11,981 pupils. Six of these schools are chartered schools, thirty-nine normal and graded, twenty-nine common schools. Such institutions as Fisk, Tillotson, Talladega, Straight, Tougaloo, are too well known to need description. More than 12,000 students from Fisk alone are scattered over the country. From Tougaloo have gone, and are constantly going out, teachers into the Black Belt of the South. Theological classes are taught at Fisk, Talladega, Straight, Tougaloo and Howard University. In these classes there are today ninety-one young men. Of the school at Orange Park, Fla., it is enough to say that the infamous Sheats law, and the penalties it imposes on those who give or receive instruction in it, will make it known everywhere as an institution which stands for liberty as well as for Christian education.

In the seventeen mountain schools there were enrolled last year 2,084 pupils. Last year there went out from these schools not less than 150 teachers. The testimony as to the excellence of these schools and their increasing usefulness is continuous and most gratifying. In these schools, as in those for colored people, industrial instruction is given. Applications for admission to these schools are in excess of accommodations. The church work South is rapidly growing more important. In the nearly 200 churches in this section of our country there are 10,476 members under the care of 138 missionary pastors. In all the fields under the care of the association there have been organized the past year forty-two churches, with over 1,000 members. Very interesting accounts were given of the movement in Georgia out of which several churches have become Congregational. The fact was also brought out that a similar movement in North Carolina had its start in Charlotte, the scene of the Mecklenberg Declaration of Independence, and that the colored members of these now free churches look upon their new-found Christian liberty as the results of a second emancipation proclamation.

To church work among the mountain whites there is no other limit than that imposed by lack of means. There are open doors on every side. A prosperous year has been enjoyed in Alaska, at Cape Prince of Wales, among the Eskimos, where Mr. and Mrs. Lopp have continued the work begun by the lamented Mr. Thornton. Among the Indians the curtailment of resources has brought great hardship. Under the care of the association there now are twenty-one schools, with 578 pupils, and fourteen churches, with a membership of 905. Retrenchment has been felt most severely upon the work at the central stations. At the out-stations the zeal of the Indians has prevented disastrous results. Among the Chinese many encouraging cases of conversion have occurred.

The prospects of increasing influence in China through the converts in California were never more cheering than now. Hardly a month ago Mr. Jee Gam, at the request of the Chinese Christians in and near San Francisco, was ordained to the Christian ministry. To his integrity, ability and great influence with high officials, as well as with his countrymen, Dr. McLean of Oakland bore hearty and earnest witness. He spoke also of the

missionaries whom the Christian Chinese have already sent to their own country and of others to follow, all of whom they themselves support. If only a few more than 1,100 have been converted in California since the beginning of work among them, and if there are at present only about 300 Christian Chinese on the Western coast, it may yet be truly said that their influence is out of all proportion to their numbers. As Dr. McLean well said, and Dr. Scott, also, in the report read on this branch of the association's work, it may be doubted if, considered on a large scale and taking into view the almost certain effect on China's millions, the association has under its care a more important field than this. Dr. McLean thinks, and those present at the meetings, by a rising vote, indicated their agreement with him, the mission should be strengthened as speedily as possible, measures being taken to secure better accommodations for the mission itself, and at least a hundred dollars a month set aside for women to visit among the Chinese wives and mothers. From the women's bureaus have come into the treasury more than twenty five thousand dollars. It ought to mean a great deal for Congregationalists to know that the A. M. A., through whose agencies they are carrying on work among the neglected and the despised, has now the oversight of 117 schools, in which there are 13,732 pupils, and of 212 churches, with a membership of 11,831 and 15,289 pupils in their Sunday schools. Into these churches Christian Endeavor Societies have been introduced with the best results. Everywhere they show signs of Christian life and power. In gifts both for their own support and for benevolence they have done nobly.

#### THE SERMON.

Tuesday evening a large and appreciative audience gathered to listen to the annual sermon by Dr. W. H. Ward of the *Independent*. It was worthy of the occasion and the man who delivered it. The text was from Ps. 45: 16. "Instead of thy fathers shall be thy children." Perhaps its subject, which was not announced, might be characterized as the peristency of goodness and the certain destruction of evil. By the fathers, Dr. Ward means those who in any generation stand for righteousness and reform, who after they are dead are remembered for their moral goodness—men like the patriarchs, the prophets, the apostles, the reformers, the leaders in the Pilgrim and Puritan movements and, coming nearer to our generation, those noble men who stood for liberty when it cost something to be known as it advocates, men in and out of the church, whose relation to the emancipation of the slaves was drawn with great skill and wisdom. The lesson enforced was that there is just as loud a call to the children to be true to the principles of righteousness as there was to the fathers, and that the children cannot be worthy their ancestry unless they are true to these principles. According to custom, the association and its friends, after the delivery of the sermon, sat down together around the table of our Lord, at which Dr. W. H. Warren and Rev. G. C. Rowe presided. To the interest of this occasion, and indeed to that of every session, the presence of a quintet of singers from Fisk University contributed very decidedly.

#### THE INDIAN.

In his paper on The Indian Factor in the Indian Problem, Secretary Ryder pointed out four lines along which progress is to be sought. The Indian needs higher ideals, purer morals, love of land and of home, and a spirit of Christian self-help and neighborhoodness or altru-

ism. No one who knows anything of the Indian, or of his mode of life, can doubt his need both of morality and of a conception of what the word home means or represents. He cares little for individual ownership of a small piece of land, because he feels that the broad tracts over which he roams are his. To be compelled to give up his control of the larger section and confine himself to the smaller is exceedingly unpleasant. It is equally difficult for him to realize that he is under any obligation to make the most of himself for the sake of others. In all these directions, however, real progress has been secured, and through schools and churches progress in the future will be still more rapid.

This very able paper was followed by a report and address on Indian Missions by Dr. Nehemiah Boynton. Both were characteristically thorough and eloquent. In a strong address on missionary work among the Indians, Rev. Sherrod Soule affirmed that there is no Indian problem for a man who believes, as every Christian should, that an Indian can be converted. Rev. G. W. Reed of North Dakota then spoke of the blighting influence which retrenchment had brought upon the field of Indian missions. Rev. F. B. Riggs referred to the same topic when introducing Jonas Spotted Bear, one of his pupils in the school at the Santee Agency, who told in a simple, touching way the story of his desires to obtain an education and of his purpose to make something of himself in life. Jonas appeared in the uniform of the school. When asked, at the children's meeting, to give the war whoop he confessed that he did not know it. General Howard, who was present, promptly came to his rescue and gave it himself, to the young Indian's great amusement.

#### THE CHINESE.

The report on the missions among the Chinese in California, entering into the subject with great fullness, was read by Dr. Willard Scott. He sought to show the immense significance of work among these Mongolians who come to our shores, with reference to their future work among their countrymen in their own land. In a subsequent and supplementary report, made the following day by Dr. McLean, the same position was taken and an earnest plea made for larger appropriations to the work. The Wednesday morning session was brought to a close by a brief but earnest speech, full of hope and good cheer, from District Secretary W. E. C. Wright. This session, like those preceding, was enlivened by the presence and singing of the quintet from Fisk University.

#### EDUCATING THE BLACKS.

At the Wednesday afternoon session the educational work among the colored people, South, was made prominent. President Ballantine took high ground as to the mental capacity of the negro, and approved of the methods which the association had pursued in his training. Dr. Beard gave a brief account of the situation in Florida as occasioned by the Sheats law and its application to the school at Orange Park, and the following resolution was unanimously adopted:

Having listened to the statements concerning the Sheats Law and its application to the school at Orange Park, Fla., and having learned that the executive committee of the A. M. A. has determined to test the validity of that law in the courts; therefore

Resolved, That we, the members of the association present at the annual meeting in Detroit, Mich., do heartily approve the course the executive committee has taken, and furthermore express our hope that the committee will carry the case to the highest court in the land if need be.

#### MOUNTAIN WHITES.

Prof. C. F. Stevens, in an address on the mountain work, gave many incidents illustrating the eagerness of these highlanders to learn and the very rapid changes which have been introduced into their thought and manner of life. He is principal of the Williams-

burg Academy, an institution whose number of students is limited only by the ability to receive them. "In Kentucky," he said, "the political affairs of the State hinge upon what the mountain people do in the next election. There are those in the mountain region who believe they will be able to break the solid South. The Southern mountain country presents the finest opportunity for educational work that can be found."

No address made a profounder impression than that by Prof. A. K. Spence of Fisk University, who told us how it looked in the South after twenty-five years. It is now just that length of time since he left a professorship in the State University at Ann Arbor to go to Fisk University and try to build up a college for colored youth. He went away, as he himself said, young, and has come back old. But he has brought with him memories which are worth more than treasures of gold or silver. More than three hundred colored persons have taken a full college course at Fisk, and are now filling the most responsible positions open to them in the South. More than eleven thousand, all told, have studied at Fisk and have been prepared, in some measure at least, to give instruction to those less favored than they. "After twenty-five years of thought and experience in education," he said, "I have come to the conclusion that if the Negro is equal to the white man in ability and environment he needs the same education, if he is superior he needs less, if inferior he needs more."

One of the surprises which came to Professor Spence, as indeed to every member of the association present, and which bore striking witness to the powerful influence of the university with which he is connected, was in letters of invitation read at the close of the last evening session from the mayor of the city of Nashville, Tenn., the Board of Trade and other public bodies, asking the association to celebrate its jubilee year by meeting with them next year and uniting with them in the centennial celebration of their city's life. The letters were full of genuine Southern sympathy and it was with deep regret that the invitation was received after that of Boston had been accepted. Resolutions expressing hearty thanks for the invitation were passed and the hope expressed that ere long the association may have the privilege of holding its annual meeting in Nashville.

The financial report made by Dr. J. M. Sturtevant of Illinois recommended that the jubilee year of the association be marked by an effort to raise \$500,000.

#### PLATFORM ADDRESSES.

Wednesday evening the great audience-room was filled with people eager to hear the simple stories of what has been attempted and is being accomplished among the neglected classes of our country. First came an interesting address from Rev. E. E. Scott, a colored minister from Tennessee. Field Superintendent Rev. G. W. Moore stated his impressions of the work as it appears to him after three years of experience in it. In his judgment the present conditions are such as to justify the most ardent hopes. The longest address was made by Dr. Josiah Strong. After reference to the discovery which has been made in our day of what he called a social conscience, which recognizes the fact that the different races of men, Negroes, Indians, white men, Chinese, are members of one great social organism, and often calling attention to the fact that the A. M. A. is doing fundamental work which is necessary to the preservation of our country, Dr. Strong told the story of young Shepherd of Talladega, who has penetrated far into the interior of Africa, where he has been received by a chief of an almost civilized people, who had hitherto been inaccessible, and who had been allowed to return to this country for a wife and such associates as he might desire in order to found a mission in this chief's capital. Mr.

Shepherd is now on his way back to Africa and will undoubtedly, by reason of his color, his facility in the use of strange languages and his really great ability, succeed in turning one of the most important of the tribes of Central Africa to Christ.

A brief but pointed paper on Ownership and Service was read Thursday morning by Secretary Woodbury. It brought out the fact clearly that Christian ownership means Christian service.

#### CHURCHES IN THE SOUTH.

An appreciative and satisfactory report on Southern Church Missions was read by Dr. H. M. Ladd of Ohio. This report was supplemented by a paper which called attention still more clearly to the great field which is now opening before the association. Hitherto progress has been slow. But foundations have been well laid. The churches already formed stand as lighthouses amid surrounding darkness. It now seems as if the time had come for forming them more rapidly and with better prospects of rapid growth than heretofore. An interesting address on the condition of things in South Carolina was given by Rev. G. C. Rowe, pastor of Plymouth Church, Charleston, second assistant moderator of the Minneapolis National Council. Rev. G. H. Haines of Charlotte, N. C., pastor of one of the churches which has become Congregational during the year simply as the result of the study of the Scriptures, gave a vivid account of his experience and of the wishes of his people to be free in the church life, independent of bishop, presiding elder or controlling body of any sort. He expressed his joy at having discovered that in order to be a Congregationalist it is not necessary to suppress all warmth or emotion in gatherings of Christians, or to refrain from shouting hallelujah now and then, in reply to which President Angell afterwards said he wished the brother would send some of the warmth of his region up this way where it is so sadly needed. The last paper of Thursday morning, by Secretary Roy, was a retrospect and gave the results of a recent visit to those fields formerly under his care, but for ten years now watched over by others. The testimony to rapid, even surprising, growth was full and convincing. During this session Dr. Gladden, for the committee on lynching and similar crimes, reported a strong minute, which was unanimously adopted.

#### THE FINAL EVENING.

Another great audience gathered Thursday evening to listen to the attractive speakers who had come so far to address the meeting. Those who have listened to President Angell can imagine the ease and elegance, as well as pertinence, with which he spoke. He showed the folly of the position taken by such men as Mr. Flinders Petrie, that education injures a people by making them discontented, that all religions are of equal value, that the wise thing to do is to teach the followers of a religion other than the Christian to make the best use of it possible and be content. As to the Chinese, he affirmed that from his acquaintance with them he had been led to believe that they had no prejudice against a foreign religion as such. Witness their acceptance of Buddhism and of Mohammedanism. Their prejudice is against foreigners. Two hundred years ago China was on the point of becoming Christian as the result of the labors of Jesuit missionaries. But the Jesuits quarreled with other Catholic orders and the emperor sent them all out of the country.

Gen. O. O. Howard made one of his telling addresses, captivating the house by his memories of the war, his illustrations and his testimony to the magnificent work. President Gates, who presided at all sessions subsequent to Wednesday morning, followed in an address which, through the memories of his own boyhood, marked the distance we have come in the thirty years since the slaves were given their liberty and which dutifully sum-

marized the results and impressions of this annual gathering. Dr. W. H. Davis of the First Church, in a few well-chosen, comprehensive, tender words, bade the association farewell.

#### WOMEN'S MEETING.

The church was well filled on Thursday afternoon, when the meeting was in the hands of the women, Miss D. E. Emerson admirably presiding. The meaning and duty of fellowship was the thought presented by Miss Malory in the opening exercises. Greetings and encouraging words from Maine, Massachusetts, Michigan, Ohio, Illinois and Minnesota were brought by delegates.

Mrs. Sydney Strong of Cincinnati laid upon all hearts the solemn responsibility and privilege of this work. Miss Emerson's annual report, which will be printed, gave the details of the year's work accomplished by the women. From the field came Miss Brickett with her story of Indian work at Fort Berthold, N. D., Miss Mitchell with her interesting experiences among the mountain whites at Blowing Rock, N. C., and Miss Loveland, fresh from thrilling times at Orange Park, Fla. Modest, refined Mrs. Harris stood as the exponent of what the A. M. A. has done for her own, the Negro, race, and Mrs. Ida Woodbury of Maine summed up the needs and demands of the work.

The children's meeting which followed the woman's meeting was presided over by Rev. Morgan Wood, and was addressed by Spotted Bear, Mr. Lopp, who presented several little children in Alaskan dress, Miss Mitchell, a teacher of the mountain whites, Rev. George W. Moore, Dr. McLean and General Howard.

At the business meeting the old ticket was substantially re-elected without a dissenting vote. The only change is the naming of Dr. Strieby as honorary secretary and the advance of Dr. Ryder to the corresponding secretaryship.

## News from the Churches

#### Meetings to Come.

**BOSTON MINISTERS' MEETING.** Pilgrim Hall, Monday, Nov. 4, 10 A. M. Address by Rev. F. S. Root of Hartford, Ct.

**FOREIGN MISSIONARY PRAYER MEETING** in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

**PRIMARY TEACHERS' INSTITUTE,** Berkeley Temple, Boston, Nov. 4, 3 P. M. Admission free.

**UNION BIBLE CLASS,** conducted by Rev. W. E. Barton, Bromfield street Church, Boston, Saturday, 3 P. M.

**OPEN AND INSTITUTIONAL CHURCH LEAGUE,** annual meeting, Holland Memorial Presbyterian Church, Philadelphia, Pa., Nov. 12, 10.40 A. M.

**WOMAN'S BOARD OF MISSIONS.**—The annual meeting of the Woman's Board of Missions will be held in Park street Church, Boston, Wednesday and Thursday, Nov. 6 and 7. Reports for the year will be given, also addresses by several missionaries and by others who have recently visited mission fields. Owing to the limitations and conditions made by the railroads within New England no reductions of rates that would be of any practical value have been secured.

**E. HARRIET STANWOOD, Sec.**  
**A DAY OF PRAYER.**—In view of the disturbing events in four of the countries where American missionaries are at work, viz., Turkey, China, Japan and Korea, very earnest intercession is needed for the missionaries in these countries, for native Christians and all workers, for their rulers and for the progress of the kingdom of Christ throughout the world, the World's Committee of Christian Women have unanimously voted to appoint Friday, Nov. 15, as a *Day of Prayer* to present these persons and objects with special pleading before the throne of divine grace. It is hoped that the day may be very generally observed by all Woman's Foreign Missionary Societies, and wherever practicable it is suggested that union meetings be arranged. Mrs. J. T. Gracey, temporary chairman World's Committee Christian Women. Rochester, N. Y., Oct. 20.

#### STATE MEETINGS.

California, Nov. 5.  
Connecticut, Waterbury, Second Ch., Nov. 19.

#### Benevolent Societies.

**THE CONGREGATIONAL HOME MISSIONARY SOCIETY** is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congressional House, Rev. Joshua Cull, Secretary; Rev. Edwin B. Palmer, Treasurer.

**WOMAN'S HOME MISSIONARY ASSOCIATION,** Room No. 32, Congressional House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

**AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,** Congressional House, No. 1 Somerset St., Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 133 La Salle St.

**WOMAN'S BOARD OF MISSIONS,** Rooms 1 and 2 Congressional House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

**THE AMERICAN MISSIONARY ASSOCIATION,** Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congressional House; Chicago office, 153 La Salle St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

**THE CONGREGATIONAL CHURCH BUILDING SOCIETY.**—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Plimco, Treasurer, 34 Bible House, New York; Rev. George A. Root, Congressional House, Boston, 1 Field Secretary.

**CONGREGATIONAL EDUCATION SOCIETY.**—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congressional House, Boston, 151 Washington St., Chicago. Ill. Address, 10 Congressional House, Boston.

**CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.**—Contributions used only for missionary work. Rev. George M. Hoynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congressional House, Boston.

**MASSACHUSETTS BOARD OF MINISTERIAL AID.**—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congressional Library, 1 Somerset St., Boston.

**MINISTERIAL RELIEF.**—In order to accord a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, pp. 62. Secretary, Rev. N. H. Whitteley, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

**THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY,** established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22 A, Congressional House, Boston. Rev. Charles R. Rice, Sec.

**THE BOSTON SEAMAN'S FRIEND SOCIETY,** organized 1827. Chapel and reading room, 287 Hanover St., Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 11 A. M.; Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to R. S. Snow, Corresponding Secretary, Room 22, Congressional House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Requests should read: "I give and bequeath to the Boston Seamen's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKeuzie, D. D., President; George Gould, Treasurer.

#### PASSING COMMENT.

Boston Swedes are not the only ones to receive aid from their Congregational brethren. A church in the South has just been helped on to a successful result.

The true spirit of missionary giving has taken hold on a local association in a Western State. It has put itself on record for adopting a thorough policy, and we will watch for its next annual reports with interest.

Hardly a better year can be reviewed by any State in proportion to its working force than that of Oregon this week. Yet not satisfied with this, plans are laid for greater things next year. As to the financial standing of the State association we wonder how many States can match it.

A Rhode Island correspondent writes that reports show that the State cannot be held responsible for the debts of the national societies, as its contributions are larger this year than at previous times. Some of the former statements of individual churches also uphold the generous attitude of the little State.

Our people in a New England city have set a good example for establishing fraternal associations with a sister denomination. It would not harm more of our church members whose engagements made it convenient for them to remember that their neighbors are "at home" on the prayer meeting evening.

It is not more delightful to read of the esteem in which that Massachusetts pastor, just dismissed, was generally held by his parishioners than to note the indications of the close relations in which he stood with the important and smaller organizations under his care. Just these conditions alone are sufficient to explain the noteworthy record of his pastorate, and here is a point for the pastor who feels inclined to let each society run itself without his aid or suggestion. Young people especially are sensitive to the notice and encouragement of their pastor, and, if he wants their sympathy and co-operation, he must certainly reciprocate them.

#### A NEW PASTOR IN PROVIDENCE.

The people of Pilgrim Church, Providence, R. I., wore a unanimously happy expression last Wednesday afternoon and evening, Oct. 23, at the public services which completed the

installation of Rev. F. B. Pullan as their pastor. This church has been for nearly a year and a half without a pastor, but has kept up and increased its congregations. Mr. Pullan is a graduate of Beloit College and Yale Seminary, and his first pastorate of three years was in Vineland, N. J. After eleven years in East Orange, he became pastor, six years ago, of the Third Church, San Francisco, from which place he was called to Pilgrim Church.

The council, which was a large and representative one, expressed its hearty approval



REV. F. B. PULLAN.

of the new pastor, and welcomed him most cordially into the ranks of the New England ministry. The evening services were interesting and impressive, especially the installing prayer by the beloved Dr. Thomas Laurie, the first pastor of this church, who still dwells among his own people. Rev. Wallace Nutting was moderator, introductory services were conducted by Rev. E. C. Moore, the sermon was preached by Rev. Dr. C. L. Morgan, and other parts were by Rev. Drs. J. G. Vose, Alexander MacGregor and A. E. Dunning. Pilgrim Church, with its membership of nearly 500, its excellent location, its thorough harmony and large proportion of young people, promises rapid growth and large usefulness.

#### THEOLOGICAL SEMINARIES.

##### Bangor.

A converted Brahman addressed the last missionary meeting on Life in India.—Mr. M. C. Ward, president of the Massachusetts Intercollegiate Prohibition Association, met the students Oct. 22, and organized a branch society.—The following students supply regularly: R. H. Abercrombie, Central District; W. C. Adams, Kenduskeag; A. S. Freeze, Milford; Andrew Gibson, Blanchard; G. K. Goodwin, Springfield; H. E. Lombard, Veazie; W. S. A. Miller, Lincoln; R. R. Morson, Freedom; F. H. Baker, Vassalboro; A. B. Hunt, Sandy Point; E. H. Newcomb, East Bangor.

##### Yale.

The annual course of lectures on church music will be delivered monthly this year by Prof. J. C. Griggs of New York on The Quartet Choir, The Chorale and the Modern Hymn, Medieval and Biblical Hymns, Forms of Service, The English Anthem, The Oratorio, The German Passion Music and Modern Motet, Choir Organization, American Hymnody and the Pastor's Relation to Church Music. The first lecture occurred Oct. 25.—The missionary society was recently addressed by President S. W. Howland of Jaffna College.—Much favorable comment was heard at the meeting of the American Board concerning the action of the faculty in closing the school that the students might attend the sessions.—The Middle Class in systematic theology is listening to a review by the students of recent books, among them Bruce's Chief End of Revelation and Horton's Revelation and the Bible.—Last Sunday morning Professor Curtis conducted a foreign missionary meeting in Marquand Chapel, at which addresses were made by Rev. H. C. Hazen of Madura Mission and other missionaries.—The regular meeting of the missionary society on Monday evening was addressed by Dr. Judson Smith.

##### Chicago.

The number of students in the seminary this year is 153, of whom seventy-seven are enrolled for the first time. The grade of students is better than ever before, and some valuable accessions have been

received from other seminaries to the Middle and Senior Classes.—At the seminary conference, Oct. 17, under the direction of Prof. Graham Taylor, interesting reports of the National Council were given by Maj. E. D. Redington of Evanston and Rev. James Tompkins, D. D.

A reception has been given by the Middle and Senior Classes to the incoming students. The exercises consisted of addresses by the young men and faculty, the latter being represented by Prof. G. H. Gilbert and Prof. W. B. Chamberlain. Prof. W. D. Mackenzie, in connection with his teaching, is also supplying the New England Church. Two scholarships of \$3,000 each, to be known as the Chicago Scholarships, have been recently added to the funds. The income of them is to be assigned on nomination of the faculty to two students in the degree course who shall excel in scholarship and field work.

#### CONFERENCES AND ASSOCIATIONS.

**MASS.**—Mendon Conference met in Medway, Oct. 23. The topics were: The National Council, A Richer Bible, and The Sunday School Society. Rev. W. H. Bolster, D. D., preached the sermon.

Hampden County Conference met in Holyoke Oct. 22, 23, with good attendance. Reports showed an encouraging condition, many having received a good number of additions. The topics were: The Reflex Influence of Giving, Mission Work, Lessons from the Career of a Great Church Musician—Sir John Stainer, Does the Cause of Christ Demand the Simplification of Creeds? Rev. F. L. Goodspeed preached the sermon. The Norwegian system of controlling the liquor traffic was, after an animated debate, indorsed, with some dissent.

Hampshire East Conference held an interesting session, Oct. 22, in Amherst. The topics were: What is the Function of the Church in Politics, Whitman College, Turkish Missions, Are Communities Blighted That Regard Neither the Day nor the House of the Lord? Has the Church Special Duties Toward Laboring Men, The Social Element and Spiritual Results, The Sunday School and the Teacher, Laboring for Spiritual Results, The Sunday School Society. Rev. V. C. Harrington preached the sermon.

Middlesex Union Conference met, Oct. 23, in Acton. An especial effort was directed by Dr. G. R. W. Scott for enlisting the churches in aiding the Swedish church of Fitchburg to clear its \$500 debt. A dutiable offering was taken. The topics were: The Duty of Church Members to the Indifferent and Churchless, Co-operation of Ministers of Different Denominations to Advance Morality and Religion. A consecration service was held at the close.

At the recent meeting of the Essex South Conference in Marblehead the main topic was Christian Brotherhood and Christian Unity. An address of much power was given by Rev. T. F. Prudden.

Woburn Conference met last week in Malden. Over 500 persons were present. The topics were: The Kind of Christian Demanded by the Times, The National Council, Missions.

The Suffolk North Conference met in the First Parish Church, Charlestown District, Boston, Oct. 23. The congregations at both sessions were large, the churches being well represented. An introductory address was given by Dr. D. S. Clark, a member of *The Congregationalist's* Oriental Tour, on Travel in Palestine. The subject of the afternoon session was The Church and Her Mission, treated under the topics, The True Scope of Church Work, by Dr. R. C. Houghton, How to Win Men, by Dr. Alexander McKenzie and Church Workers, by Rev. A. B. Patten. After the collation the evening was devoted to a missionary rally, the subjects being Foreign, American and Home Missions, by Rev. Messrs. Judson Smith, D. D., G. H. Gutterson and W. G. Puddefoot.

Worcester Central Conference met in West Boylston Oct. 22. The themes were: The Great Commission, The Field and the Force, The Claims of the Education Society, The A. M. A., The Woman's Board.

Mr. Cumberland Conference met in Portland, Oct. 23. The topics were: The Kingdom of God in Relation to the State, Education and the Local Community, The Deepening of Personal Religious Life, Turkey and the Armenians. Rev. R. T. Hack preached the sermon.

Waldo County Conference met this month in Jackson Center. The topics were: Power from on High, No License Enforcement, Missions, The Whole Church at Work, Does the Church Believe in Itself? Rev. G. S. Mills preached the sermon.

PA.—The Wyoming Association met in Wilkes-Barre, Oct. 15, 16. The subjects were interesting and proved to be stimulating: How to Promote Re-

vivals, Soul Winning, Church Training for Christian Work, The Christian Life in its Twofold Aspect of Ease and Difficulty, Hints on Church Discipline. Profitable Sunday school subjects were: Responsibility of the Teacher, Getting and Keeping Pupils, The Relation of the Pastor to the School, Entertainments. Dr. G. M. Boynton gave addresses on American Congregationalism and The School as an Evangelizing Agency, and conducted the question box later. An hour was given to Christian Endeavor for papers on How May Our Societies Do More Effectual Work? and Our Pledge. Rev. J. Kirkpatrick preached the missionary sermon.

**FLA.**—The Western District Conference met in Wausau, Oct. 21. Every church was represented, and the reports showed healthful progress. Rev. S. F. Gale was present and was helpful in his efforts and wise counsel, speaking in behalf of the C. H. M. S. The conference advised the establishment of a State reform school for children, and the matter was put into the hands of Rev. George Lee.

**OHIO.**—Cleveland Conference held its autumn meeting in Dover. A dozen Cleveland ministers rode out on their bicycles, and the value of the bicycle as a promoter of church fellowship was well demonstrated. The meeting crowded the house at all sessions, and was of unusual power. The topics were: Social Life of the Church, Bible Study, Spiritual Life of the Church, The Missionary Spirit, each topic being treated under several sub-divisions and with earnest, general discussions.

**IND.**—The Southern Association held its meeting in Hosmer Oct. 11-14. It was an occasion of much interest and the congregations were large. The sermon was by Rev. Levin Wilson. Addresses were given on The Christ Life, The Bible and Its Promises, The Sunday School and Home and Foreign Missions.

**WIS.**—Southwestern District Convention met in Prairie du Chien Oct. 22-23. In view of redistricting by railroad lines, the convention voted to disband.

**MO.**—The Kansas City Association met in Sedalia, Oct. 22, 23. The topics were: The Real Presence, The Kind of Preaching Needed, The State of Public Morals, Woman's Work in the Local Church, Limits in Church Organization. There was also a "free conversational" on the Sunday school. The association adopted resolutions urging every church to see that every member contributes to each denominational society, and providing for a report of their success next year.

**OR.**—Eastern Association met, Oct. 1-3, in Newkirk. The sermon was by Rev. C. N. Queen. Good addresses and an earnest spirit were the features of the occasion. The divorce system of the Territory received special attention, and resolutions were adopted urging a reform of the present lax methods.

#### CONGREGATIONAL CLUBS.

**MASS.**—The Newton Club held its opening meeting for the season Oct. 21. The speaker was Rev. Doremus Scudder, who presented in a telling way Some Echoes from the Annual Meeting of the American Board. Rev. M. D. Kneeland, the new field secretary of the New England Sabbath Protective League, also told of the purposes of that body, and bespoke for it the sympathy and co-operation of the members of the club.

The first fall meeting of the Old Colony Club was held in Brockton Oct. 21. After an hour of social enjoyment, an address was given by Dr. F. A. Horton on Egyptology, in which he spoke of the results of modern investigations. Dr. Horton is an enthusiast in the study and has spent much time among the monuments of ancient Egypt.

The Berkshire Club met in Great Barrington, Oct. 22. The address was by Rev. S. I. Barnes, on The Roman Catholic Church in the United States.

**OHIO.**—The Cleveland Club held its opening meeting in the attractive new Gray's Armory, Oct. 21. The New South was the theme and three strong addresses, packed full of eloquent facts, were made by Rev. G. W. Moore of Nashville, Dr. W. E. C. Wright and Pres. W. G. Frost of Berea. Rev. Messrs. W. H. Baker and Byron Gunner, both Southern men, now pastors of Ohio churches, were called out for brief addresses. It was an auspicious opening of the new year.

**ILL.**—The Chicago Club met last week at the Auditorium, with a large attendance, celebrating ladies' night and tendering a reception to Prof. W. D. Mackenzie of the seminary, who spoke of Congregational churches in Scotland and of the Scotch church. Pres. J. K. McLean, D. D., of Chicago Seminary, and Rev. A. L. Smalley also spoke on the National Council and showed hearty sympathy with its spirit; Mr. Jiro Akobe made a short speech and Professor Chamberlain and Miss E. D.

Proctor gave recitations. It was announced that the debt of the Woman's Board of the Interior had been paid.

**MO.**—The St. Louis Club held a meeting Oct. 21. The membership is at its limit and the club is in a prosperous condition. The address was by the mayor of the city, Hon. C. L. Walbridge, a member of First Church. His topic was Streets and Alleys, and the address was helpful, showing the necessity of people who live on the streets getting near those in the alleys.

#### NEW ENGLAND.

##### Massachusetts.

**BOSTON.**—Berkeley Temple congregation rejoices in the continued improvement of the health of the pastor, Dr. C. A. Dickinson, and the prospect of his return in full vigor by the beginning of the new year. The labors of the associate pastor, Rev. W. S. Kelsey, are bringing forth excellent results. Twenty persons are to be received into membership next Sunday. Rev. Lawrence Phelps is to be associated in the pastoral office in connection with the Berkeley School, which has a considerably larger attendance than last year. Dr. A. E. Dunning is supplying the pulpit for the present, and during the month of November will give four Sunday evening addresses on scenes connected with the earthly life of our Lord. This series was prefaced last Sunday evening with an address by Miss Charlotte T. Sibbey on Over Palestine Hills on Horseback. Miss Sibbey is a very attractive speaker, and an audience which completely filled the Temple listened with great interest to her description of scenes in the Holy Land.—At *Shawmut* last Sunday afternoon Dr. Charles A. Eastman and his wife, Elaine Goodale Eastman, greatly interested a large congregation in the planting of Y. M. C. Associations among the Indians, with which undertaking Dr. Eastman is officially connected as a representative of the International Committee.

At the meeting of the Pilgrim Association, Oct. 21, stirring addresses were made by Rev. W. E. Barton, D. D., on Local Congregationalism, from the urban point of view, Rev. E. M. Noyes from the suburban point of view, and Mr. Seth Mendell from the business man's point of view. The report of the executive committee, favoring the organization of a Congregational Church Extension Society, was heartily adopted.

**CAMBRIDGE.**—Shepard Memorial. The fiftieth wedding anniversary of Dr. L. S. Parker and his wife was celebrated in a happy manner last Monday evening. Several hundred of the parishioners were present, and extended warm congratulations to this highly esteemed assistant pastor and his companion. Bright addresses and short speeches were a delightful feature of the occasion, and a profusion of golden floral decorations added beauty to the parlors. A purse of over \$450 in gold was given to Dr. and Mrs. Parker as a token of appreciation and gratitude.

**DORCHESTER.**—Second. The pastor, Dr. Arthur Little, has been sadly afflicted in the death, within eight months, of two brothers and a sister, all of whom resided in Webster, N. H. The death of the latter, chronicled in our obituary columns this week, was the culmination of thirty-eight years of invalidism. The deceased were all well advanced in life.

**BROCKTON.**—First. The building committee has been authorized to place the contract for a new granite edifice, to cost \$61,734. The basement has already been nearly completed near the site of the old house burned last year. A portion of the old site has been sold for \$40,000.

**FITCHBURG.**—Swedish. The new meeting house was dedicated Oct. 24. Its total cost was about \$13,000. It is a two-story building, accommodating in the auditorium on the upper floor 400 people, including the gallery seats. English and Swedish exercises were conducted and the sermon was preached by Rev. Emil Holmblad. The pastor is Rev. C. W. Holm.

**LOWELL.**—Last Sunday was the annual field day for home missions, six of the seven churches uniting in the observance and the H. M. S. being represented by Rev. Messrs. Shelton, Puddefoot, Ward, Choate and Coit.—*John Street* increased its contribution from \$56 last year to \$110 this year.—Boys' Brigades have begun the fall meetings for drill and service at *First and Highland*. The latter has recently exchanged visits with a neighboring Baptist church at the regular prayer meetings, which are held on different evenings at the two churches. The interchange of greetings was much enjoyed.—*French*. Over 125 persons filled the vestry comfortably Oct. 23. A devotional service, presided over by the pastor, Rev. T. G. A. Côté, opened into a social meeting with singing, instrumental music and recitations. An address was

given by one of the members with felicitations for the rapid progress of the church, and allusion to the anniversary of the pastor's fifty-three years of work. Several gifts were a surprise to the pastor.

**HOPKINTON.**—*First.* At the seventy-fifth anniversary of the Sunday school, Oct. 20, a historical review was given by the pastor, Rev. T. J. Holmes, and reminiscences by old members. The address was by Rev. G. M. Boynton, D. D., on The Sunday School of Today.

**WORCESTER.**—*Pilgrim.* A large council convened, Oct. 24, to dismiss the pastor, Rev. C. M. Southgate. The following evening friends filled the chapel and parlors for a farewell reception to him and his wife. Presents were given by the Junior C. E. Society, the Cadet Club, the Y. P. S. C. E., and the Southgate Class, and the church, anticipating the approaching twenty-fifth anniversary of their marriage, gave them each twenty-five silver certificates, and the pastor for his fiftieth birthday as many dollars in gold. As a parting gift an elegant hall clock was presented.

**NORTHAMPTON.**—*Eduards.* Mr. R. H. Life, who was last week ordained as assistant to Rev. Paul van Dyke, is a recent graduate of Princeton Seminary and is already proving a valuable helper in pulpit and pastoral work. The presence in the city of 900 Smith College students constitutes in itself an important field for labor.

**PITTSFIELD.**—*First.* Rev. W. V. W. Davis, has adopted the plan of having popular Sunday evening services, with free seats, liberal provision of musical selections and short fifteen-minute sermons.

**DALTON.**—*First.* The pastor, Rev. G. W. Andrews, is giving on the first Sunday evening of each month a review of current events of the month.

#### Maine.

**FARMINGTON.**—*Mrs. F. G. Butler* has given the church a fine crayon portrait of Rev. Hugh Elder, the late pastor, for the vestry as a companion to portraits of other former pastors, also given by her.

**KENNEBUNKPORT.**—*South* has received a piano from a member resident in a neighboring town. Before the gift was known, Gospel Hymns Nos. 5 and 6 had been ordered and the two aids were used together for the first time in a delightful praise service. Rev. E. M. Cousins, recently field secretary of the Maine Missionary Society, has received a call from this and the First Church.

**BURLINGTON.**—The meeting house grounds have been terraced and the house painted and decorated. The people take great interest in the services and Mr. W. C. Adams is an acceptable minister. The Endeavor Society is active and helpful.

**BANGOR.**—Several of the missionaries in Turkey are well known in the city and there is much sympathy for the suffering Armenians. The last two meetings of the Woman's Board were chiefly spent in hearing reports from Van station, and the thank offering was devoted to aid Dr. Kimball's relief work. Dr. G. W. Field and Miss Johnson have received nearly \$300 for this purpose.

#### New Hampshire.

**FRANKLIN.**—The Daniel Webster pew in the meeting house of this church has been marked by a handsome silver plate.

**MONT VERNON.**—The new church building is to have a rough wall of stones of various sizes and colors, contributed by the citizens. The effect will

be novel and ornamental, and will serve as a memorial to many givers.

**BENNINGTON.**—The church and young people's society have done a graceful act in raising \$20 as a substantial token of sympathy for Rev. F. C. Libby who now lies sick in the hospital in Portland, Me. In the early spring he accepted a call to the pastorate of the church, but before entering upon his work he was prostrated by the sickness which still confines him and gives small promise of abatement.

**FARMINGTON.**—The library of the primary department of the Sunday school is to be replenished with new books to the value of \$45, lately raised for the purpose.

**MANCHESTER.**—*First.* The church has set apart every evening, after the first week of November, to special effort for a revival, and with the hope of leading sinners to Christ.

#### Vermont.

**HARDWICK.**—The church has organized a kindergarten in its primary department under the direction of Mrs. B. H. Allbee. The department starts out with every prospect of success.

#### Rhode Island.

**PROVIDENCE.**—The twenty-second annual meeting of the R. I. Branch of the Woman's Board was held Oct. 24. About 300 women attended and Mrs. H. W. Wilkinson presided. The report of work at home and abroad was concise and hopeful. This branch supports four missionaries, six teachers, seven Bible readers and has four scholarships and some shares in the Morning Star. About \$4,327 has been sent to the board in Boston this year. Mrs. S. B. Capron brought greetings from Boston, and after a collation the election of officers occurred, but made no changes in the present force. Reports of the mission circles were gladly heard.

#### Connecticut.

**NORTH HAVEN.**—After a recent Sunday school session the advisability of transferring the management of the school into the hands of the church was considered at some length and was decided against making the change.

**HADDAM NECK.**—Rev. W. G. Searles having urged the acceptance of his resignation, the church has complied with his wish. At a special meeting recently it was voted to incorporate under the new State law.

**REDDING.**—The church held a service, Oct. 20, in memory of Rev. W. J. Jennings, who died Oct. 5 and was formerly pastor from 1879 to 1892; and in memory of Deacon J. H. Lee, who died Sept. 22, after having served faithfully as an officer for the past twenty-two years.

**NEW MILFORD.**—At the first of this year the old men's Sunday school class numbered thirteen and the average age was seventy-three, the oldest member being eighty-nine. Since that time three have died, reducing the present average to seventy-one.

**HARTFORD.**—*Center.* On Founders' Day, Oct. 11, Dr. G. L. Walker preached an excellent sermon, recalling the earliest hitherto ascertained date in

the history of this church at the institution of its first officers 262 years ago. It contained many interesting points in the history of the church and was a general review of New England Congregationalism.—The Hartford Woman's Board Brannen met in Pearl Street Church, Oct. 23. Last year the receipts were \$6,930. The branch contributes to seven missionaries, eight Bible classes, eight colleges and seventeen mission schools abroad. The membership is 1,979.

**NEW HAVEN.**—Last Sunday was rally day in behalf of the American Board. Addresses were made in the various churches by leaders in this State effort.—Extensive preparations are being made for the ninth annual convention of Christian Workers of the United States and Canada, to be held here Nov. 7-14.—*United.* The services of the Men's Sunday Evening Club were inaugurated last Sunday evening. The annual banquet of the club, which contains a large number of the leading men of the city, was held last Wednesday evening.—*Dwight Place.* Sunday evening services will run through the winter in charge of the Men's Association. Addresses to young men have been delivered by the assistant pastor, Rev. C. A. Osborne, and by Dr. Twitchell on What to Say and When to Say It.

**WINDSOR LOCKS.**—At the recent missionary meeting, held in the interests of the American Board, six shares were taken in the General Howard Roll of Honor fund, this church, Miss Thomasine Haskell, the Southfield church, the Enfield church and its ladies' benevolent society each taking one share and the other being divided.

#### MIDDLE STATES.

##### New York.

**NORTH FITCH.**—Before the evening service last week Sunday, a small fire around the stovepipe was

Continued on page 669.

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WEEKLY REGISTER.

Calls.

ARMITAGE, Durand E., S. Shore, S. D., accepts call to Hetland and Badger.  
BLAISDELL, Jas. A., Waukesha, Wis., to Delevan. Declines.  
BLISH, Will H., Cross, Okl., to Pawnee.  
BYERS, Wm. L., N. Topeka, Kan., to Keokuk, Io. Accepts.  
CARLSON, J. Wm., accepts call to Dunlap, Io., for the third year.  
CHAPIN, Chas. H., Brooklyn, N. Y., to Tiverton, R. I.  
COUNINS, Edgar M., recently field secretary of the Maine Missionary Society, to Kennesbunkport, Me. Declines.  
CRAVE, Jno. F., to remain in Rapid River, Mich., another year.  
CROKER, Jno., Kingsley, Io., to Golden.  
GUNNER, Byron, formerly of Lexington, Ky., to Second Ch., Fairview, O. Accepts.  
HARESHAPE, Wm., Pacific Ch., Chicago, Ill., to Crescent City. Accepts.  
HUCKEL, Oliver, Weymouth, Mass., accepts call to First Ch., Amherst.  
KING, W. D., Moody Institute, Chicago, Ill., to Moorhead, Io. Accepts.  
MCCLAVE, W. R., accepts call to Randall, Minn.  
MCINTIRE, Oscar G., Hopkinton, N. H., accepts call to Orford and Orfordville.  
MERRICK, Solomon G., Gaines, N. Y., to Duxbury, Mass. Accepts.  
PETERSON, Jens, Chicago Sem., to Second Ch., Westfield, Mass. Accepts.  
SCOTFIELD, Cyrus L., Dallas, Tex., to Northfield, Mass. Declines.  
STONE, A. T. (Pres.), Centralia, Ill., accepts call to Auburn Park Ch., Chicago, Ill.  
TUPPER, J. L. (Weth.), Newbury, Vt., to Wallingford. Accepts, to become Congregationalist.  
VANDER PYL, Nicholas, N. Wilbraham, Mass., accepts call to Holliston.  
WHEELER, Chas. K., Oakley Ave. Ch., Chicago, Ill., to Bowen. Accepts.  
WHITE, R. v. Mr. (Weth.), Peacham, Vt., to supply in Underhill and Jericho corners for a year.  
WOODROW, Sam. H., Westerley, R. I., accepts call to Plymouth Ch., Providence. Accepts.  
WYATT, Chas., Big Rock, Io., to Burdette and Popejoy. Accepts.

Ordinations and Installations.

BALDWIN, Arthur J., o Nora, Ill., Oct. 15. Sermon, Rev. L. d. Moses; other parts, Rev. Messrs. L. N. Stratton, D. D., W. H. Ross, H. M. Herrick, A. C. Moses.  
FLINT, Geo. H., o Phillips Ch., So. Boston, Mass., Oct. 22. Sermon, Dr. Alexander McKenzie; other parts, Rev. Messrs. F. B. Davis, W. E. Barton, D. D., F. W. Merrick.  
LIFE, Robt. H., o Edwards Ch., Northampton, Mass., Oct. 25. Sermon, Dr. P. S. Moxon; other parts, Rev. Messrs. H. M. Tyler, R. W. Wood, H. T. Rose.  
LODGE, Wm. M., o Lexington Minn., Oct. 22. Sermon, Rev. J. H. Morry; other parts, Rev. Messrs. G. W. Morrison, William Blackwell, B. F. Paul.  
MCNEHON, S. Iden E., o and i. Richmond, Me., Oct. 23. Sermon, Dr. C. A. Beckwith; other parts, Rev. Messrs. J. L. Gumbay, S. W. Chapin, A. L. Struthers, J. J. Richmond.  
PULLAN, Fred B., i. Pilgrim Ch., Providence, R. I., Oct. 21. Sermon, Dr. C. L. Morgan; other parts, Rev. Messrs. J. G. Vose, D. D., Alexander McGregor, A. E. Dunham, D. D.  
SCHOFERD, F. W., o Prairie du Chien, Wis., Oct. 22. Part. Rev. Messrs. H. W. Carter, G. W. Jackman, A. Wicht, J. W. Frizzell.  
STEAD, J. R., i. Keosauqua, Ill., Oct. 26. Sermon, Rev. W. E. M. Stewart; other parts, Rev. Messrs. J. S. Bay, L. O. Baird, T. R. Egerton, M. K. Whittlesey, Albert Ehrhidge.

Resignations.

ARNETT, Sam. G., Aurora, Mo.  
BASKET, VIL. E. Mark, Sprague, Wn.  
BLEAKE, Wm. H., Second Ch., Ashtabula, O., to take effect Jan. 1.  
COLLEY, Henry W., Ellsworth Falls, Me.  
CONVER, E. Wm. A., Plimout, N. H.  
DAVENPORT, Merrill R., Woburn, South, Vt.  
DEBOUT, Jacob L., Warren, Me.  
HARRIS, Leonard W., Colebrook, N. H.  
MARTIN, John L., Custer a d Marvin, Minn.  
TORGESON, Cecas O., Scandinavian ch., Wesley, Io.  
WEAVER, H. G., Atkin, Minn.

Dismissals.

LIVINGSTON, Stephen T., S. Egremont, Mass., Oct. 25.  
SOUTHGATE, Chas. M., Pilgrim Ch., Worcester, Mass., Oct. 24.  
STEBBINS, Herbert W., W. Medford, Mass., Oct. 24.

Churches Organized.

DES MOINES, Io., Park Avenue, rec. Oct. 22. Eleven members.

Miscellaneous.

IDR, Geo. H., Milwaukee, Wis., who is reported as having been taken ill at Syracuse during the National Council, is now gaining and his speedy recovery is expected.  
MCDOUGALL, Wm. H., recety of San Mateo, Cal., has been engaged to supply for a year in Rock Rapids, Io.  
MERRIMAN, David, Worcester, Mass., has been elected a trustee of Williams College to fill an unexpired term of the late Hon. James White.

**JORDAN, MARSH & CO.**

BOSTON.

**Ladies' Garments.**

Second Floor.

**Lady's Coat.**

A very stylish coat made from all-wool imported Covert Cloth, ripple back, shield front and foot-ball sleeves, has a velvet collar and four large bone buttons. This coat was made to sell for \$15, but our price as a leader is only.....

10.50

**Coat.**

Handsome Chinchilla Coat, velvet collar laid on and half lined, ripple back, only.....

8.75

**Coat.**

Boucle Cloth Coat, lined throughout, ripple back, reefer front, with four fancy pearl buttons, foot-ball sleeves. This coat was made to sell for \$15.00, our price as a special inducement, only....

10.00

**Coat.**

Fancy Cheviot Coat, ripple back, extra large sleeves and has the new style roll collar, three large pearl buttons down front, plain cloth trimming down front, around collar and cuffs, also lined throughout with good quality silk. This coat is of exceptionally good value, fully worth \$15.00, our price only.....

10.00

**Cape.**

Boucle Cloth Cape, edged with Thibet fur, usual price of this cape \$6.50, our price only.....

4.50

**Cape.**

Handsome Imported Braided Cape only.....

15.00

**The Sanitary Coat.**

Indorsed by the leading physicians of the country. Especially adapted for invalids—made in the very latest style—comes in rough goods and kerseys, only.....

15.00

**Silk and Woollen Waists.**

Stylish cashmere waist, large sailor collar and extra large sleeves trimmed very prettily with Soutache braid. This is an exact copy of a Parisian model which sold for \$12.50. Price of copy.....

2.98

**Waists.**

Fancy Linden Silk Waists, in all the most popular colorings, extra large sleeves, box plaited front, only.....

3.98

**Waists.**

Fancy Taffeta Silk Waists, box plaited front, and trimmed with gilt buttons, extra large sleeves, only.....

5.00

**Wrappers.**

2,500 Ladies' All-Wool Fider Down Jackets, in light blue, pink, garnet and drab, ribbon ties at throat and plain hem, fully worth \$1.50, our price.....

80c

**Subscribers' Wants.**

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

**Nurse Wanted** under forty to care for invalid lady about to go to her home in Florida, and have general care of house-keeping, except kitchen and laundry. References exchanged. Address "F," The Congregationalist.

**Wanted** an honest, reliable Christian woman, an American, about 45 years old, who thoroughly understands housework and is willing to make cooking a specialty; to do laundry work. To a thrice, willing woman a good home and good wages is assured. Address Mrs. M. S. Munell, Hartford, Ct.

**Position Wanted.** A Christian, American, competent, experienced woman wants the care of an invalid, incapable or partially insane person. References exchanged. Address Box 257, Jewett City, Ct.

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.

## THE BUSINESS OUTLOOK.

Another week of dull, sagging market movements is to be recorded, although the utter stagnation has apparently been broken, as witnessed by the wider fluctuations in some special stocks and the greater willingness to sell for the short account exhibited by bear leaders and traders. Good news has repeatedly fallen flat, values failing to respond.

The cause for this unsatisfactory action is discussed on all sides. It is probably to be found in the facts that the public is apathetic, the big people are out of the market, in the abnormal condition of the sterling exchange market, and the uncertainty as to the kind of legislation which Congress will enact for reforming our currency troubles.

Furthermore, stocks have had a good rise and it is usually safe to look for a reactionary movement in the fall and through the winter, because difficulties in one form or another are commonly more numerous during this season of the year. The coming winter in particular presents problems for settlement more serious than usual. These are currency reform and an increase in the revenue of the Government.

As regards general trade, the present is satisfactory and the outlook promising. The earnings of the granger roads are showing wonderful increases, and good judges say the great improvement in tonnage is permanent and not sporadic in character. Thus the east-bound tonnage on the trunk lines has shown heavy increases over a year ago. These increases have been largely in grain, due to the light supplies of wheat, etc., at the seaboard.

The export movement of wheat, corn and cotton is assuming large proportions, and will undoubtedly steadily increase in cotton now that the price of that staple has broken with the collapse of the New Orleans bull pool. The price of wheat keeps firm on the poor crop outlook in the Argentine and the lack of rain for our own winter wheat.

Pessimists predicted twenty cents a bushel for corn, but it is worth about thirty cents in Chicago. At this price there is good money in the immense crop for the farmers, which will increase business in manufactured goods, etc. Iron is recovering from its recent decline and the demand is declared to be equal to the large consumption. The leather trade is better, but still dull, owing to the cutting of prices by concerns outside of the leather trust. Sales of cotton goods have been helped by the weather, and Southern and Eastern mills are well sold up. The total of bank clearings last week was \$1,151,000,000, a decrease of one per cent. from the previous week, but twenty-six per cent. heavier than in the same week of 1894.


"BROWN'S BRONCHIAL TROCHES" relieve throat irritations caused by cold or use of the voice. The genuine sold only in boxes.

To reach the pain

If everybody would read this and try Phenyo-Caffein trial box free, we could reach nearly every pain in the U. S. Certainly those who lie awake nights with neuralgia, nervous or sick headache, rheumatism and periodic pains could get rest and refreshing sleep.

All Druggists, 25c. 10c. box for trial mailed free.

Phenyo-Caffein Co. Worcester, Mass.



## Financial.

## A Brief Business Proposition.

(This is not a Western Investment.)

Have you money to invest (from \$100 up) in a high grade gold bond? We have \$200,000 worth of property, (comprising 6,000 acres of land, timber, mills, a town site), from which our present net income is over \$12,000 a year. We wish to borrow money to further improve the property, make it much more valuable and increase the income.

To one of the best known banks in Boston we have given a mortgage for \$100,000 on our property, in trust for those who lend the money. Instead of applying to a bond broker and paying him a large commission, we offer the bonds direct to investors, giving *them* the commission.

The denominations are \$1,000, \$500 and \$100; rate 6%. They are certified by The International Trust Co. of Boston. You may have the bonds now, at a discount of 10%, making them *net you* 7% for the twenty years. We shall want to pay a large part of them in five years, which we have the right to do at 105. If yours are so paid the net income on your five years' investment will be 10%.

Your interest is sure, as our income even these hard times is double the interest on the bonds. Our officers are well known, successful business men, whose records are open to you.

References and full details will be furnished promptly.

ROSELAND IMPROVEMENT CO.,  
178 Devonshire Street,  
BOSTON, MASS.

CLARK J. BROWN, Treasurer.

## HOME INSURANCE COMPANY

OF NEW YORK.

OFFICE, NO. 119 BROADWAY.

Eighty-third Semi-Annual Statement, Jan., 1895.

## SUMMARY OF ASSETS.

Cash in Banks.....	\$410,495.15
Real Estate.....	1,666,572.17
United States Stocks (market value).....	1,458,575.00
Bank, Trust Co., and Railroad Stocks and Bonds (market value).....	3,618,607.50
State and City Bonds (market value).....	813,914.94
Bonds and Mortgages, being first lien on Real Estate.....	519,884.34
Loans on Stocks payable on demand.....	125,100.00
Premiums uncollected and in hands of Agents.....	504,853.15
Interest due and accrued on 1st January, 1895.....	46,524.22
	\$9,186,536.54

## LIABILITIES.

CASH CAPITAL.....	\$3,000,000.00
Reserve Premium Fund.....	4,362,880.00
Reserve for Unpaid Losses and Claims.....	720,119.75
Net Surplus.....	1,010,427.79
	\$9,186,536.54

D. A. HEALD, President.  
J. H. WASHBURN, Vice-President.  
E. G. SNOW, Secretary.  
W. L. BIGELOW, Secretary.  
T. B. GREENE, Secretary.

H. J. FERRIS, A. M. BURTIS, Asst. Secretaries  
NEW YORK, January 8, 1895.

# "How Shall I Invest My Money?"



Our little book is sent free. It will help you whether you have little or much.

## The Provident

Trust Co. 45 Milk Street,  
Boston, Mass.

Please mention *The Congregationalist*.

TIFFANY GLASS & DECORATING COMPANY

FURNISHERS OF GLASS WORKERS DOMESTIC & ECCLESIASTICAL

DECORATIONS GD MEMORIALS

333 TO 341 FOURTH AVENUE NEW YORK

A POUND of facts is worth oceans of theories. More infants are successfully raised on the Gail Borden Eagle Brand Condensed Milk than upon any other food. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

**WASHINGTON EXCURSION.**—The Royal Blue Line announces another series of personally conducted, seven-day tours to Washington, D. C., the first party leaving Boston Wednesday, Nov. 20. The rate of \$23 covers every expense of the entire trip. An illustrated itinerary may be obtained by addressing A. J. Simmons, N. E. P. A., 211 Washington Street, Boston.

**RARELY SEEN.**—Has any reader of this paper ever seen a cabinet sideboard? If not, it will be worth while to turn to another column and see the illustration of such a piece of furniture which is now offered for sale by the Paine Furniture Company. These cabinet sideboards are usually built to order, but the one in question can be purchased at a price which is not more than half the cost of custom cabinet work. The Paine Company are establishing a reputation by bringing out these novel creations in furniture.

MANY persons have been so interested in a letter which appeared in these columns some time since that it has been decided to repeat it. It bears the endorsement of Mr. Eben D. Jordan, head of the dry goods firm of Jordan, Marsh & Co., of Boston, whose name is not only known to every one in New England, but throughout the entire country. The letter is as follows:

BOSTON, MASS., April 20, 1894.

(Care Jordan, Marsh & Co.)

Dear Sir: I had catarrh for twenty years, and the last ten years (all of which time has been passed in this great establishment) I suffered fearfully. I could not sleep with my mouth closed. I began using Hyomel in December, 1893, and in two weeks it was entirely—and now, after four months and no return of the disease, I can say *permanently*—cured. I am going to ask the head of the firm, Mr. Eben D. Jordan, to endorse this statement. Yours for the cure of millions, ELYRIA E. B. GIBSON.

Indorsed, EBEN D. JORDAN.

See the large advertisement of R. T. Booth on another page of this issue.

### CALENDAR.

International Christian Workers' Convention, New Haven, Nov. 7-15.  
American Inter-Seminary Missionary Alliance, Lancaster, Pa., Nov. 7-10.

### Marriages.

The charge for marriage notices is twenty-five cents.

**BIGELOW—HARTWICK.**—In Quincy, Oct. 9, by Rev. Edward Norton, assisted by Dr. Cyrus Hamlin, Rev. Edwin Victor Bigelow, pastor of the Second Church, Cohasset, and Carrie Theodora Hardwick of Quincy.

### Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

**LITTLE.**—In Webster, N. H., Oct. 23, Eveline Little, only sister of Rev. Arthur Little, D. D., of Dorchester, Mass., aged 62 yrs., 10 mos.

**NOYES.**—In Evanston, Ill., Oct. 20, Fanny H. Wells, wife of Dr. Edmund Noyes.

**RAYMOND.**—In Grinnell, Ia., Oct. 13, Mrs. Mary Robbins Raymond, daughter of Dr. G. F. Magoon, formerly president of Iowa College, aged 37 yrs.

**THURSTON.**—In Baton Rouge, La., Oct. 19, at the house of her uncle, Prof. W. H. Goodale, of pneumonia, Elizabeth Goodale, daughter of Rev. John B. Thurston, D. D., of Whitinsville, Mass., aged 30 yrs.

### CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with *The Congregationalist*, at a reduced rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

The Century Magazine.....	\$3 60
Harper's Magazine.....	3 25
Atlantic Monthly.....	3 25
Scribner's Magazine.....	2 60
Harper's Weekly.....	3 25
"Razors.....	1 25
"Round Table.....	1 50
St. Nicholas.....	2 60
American Kitchen Magazine.....	.75

Let all who send to us for the above periodicals take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office. The money which is sent to us for these periodicals we forward promptly to the various offices, and our responsibility in the matter then ceases.

## Columbia Bicycles

fill their riders' hearts with unalloyed content.



If you would know all the joys of cycling, now is the time. Cool, bracing air; hard, smooth, dustless roads, and Columbias ready for instant delivery.

POPE MFG. CO.,  
GENERAL OFFICES AND  
FACTORIES  
HARTFORD, CONN.

EAT

## WHEATLET

Send for Booklet containing valuable receipts and opinions of noted physicians and chemists.

Franklin Mills Co., Lockport, N. Y.

## Atlanta Exposition.

ATLANTA UNIVERSITY will entertain visitors. Lodging 50 and 75 cents. Meals 25 cents. Convenient to electric and steam cars to Exposition Grounds. Write for circular to President HORACE BUMSTEAD, Atlanta, Ga.

Just to Introduce

# The HOME QUEEN

3 MONTHS FOR 10<sup>C.</sup>  
On TRIAL

Tens of thousands of dollars are being expended to beautify this favorite magazine. Among the distinguished authors now writing for it are

Harriet Prescott Spofford,  
Ruth McEnery Stuart,  
Gertrude Christian Fosdick,  
Grace King,  
Robt. V. C. Meyers,

and many others. Read the "*DIARY OF A BUSY WOMAN.*" In no other paper can housekeepers find so many handy helps, or young ladies so much entertainment as in the Home Queen. Address the

HOME QUEEN, 1210-1222 Frankford Ave., Philadelphia.





is what you ask for—not advice. Tell the salesman so the next time he says that some other binding is “just as good as the “S. H. & M.”

If your dealer will not supply you we will.

Send or samples, showing labels and materials, to the S.H. & M. Co., P. O. Box 699, New York City

## Europe and the Orient

**HENRY CAZE & SONS, Ltd.**

High class, personally conducted parties leave New York monthly per North German Lloyd, via Gibraltar, visiting South France and Italy; 57 days, \$460.

**HOLY LAND, EGYPT, NILE TURKEY, ETC.**

Personally conducted parties leave New York per Mediterranean Line, visiting Italy, Egypt, the Nile, Palestine, Turkey, Greece, etc., Nov. 23, Feb. 12, 19. Programs now ready for *The Baptist Pilgrimage*, Feb. 12, accompanied by Rev. T. T. Eaton, D. D. Also *An Ideal Pilgrimage to the Orient*, Feb. 19, accompanied by C. R. Blackall, M. D., D. D.

Independent Tickets Everywhere.

Programs free; mention tour wanted.

112 Broadway H. Caze & Sons, Ltd., 201 Washington St., Boston.

## COOK'S TOURS.

ESTABLISHED 1841.

### HOLY LAND TOURS.

All Traveling Expenses Included.

Parties under Personal Escort will leave New York, Nov. 6, per S. S. Augusta Victoria. A Special Tour spending Christmas at Jerusalem and Bethlehem. Jan. 8, per S. S. Normanna; Jan. 22, per S. S. Kaiser Wilhelm II.; Feb. 12, per S. S. Fulda; Feb. 19, per S. S. Normanna; Feb. 26, per S. S. Werra.

Fares range from \$675. to \$1,225. Illustrated descriptive pamphlets free on application.

### COOK'S NILE STEAMERS

will leave Cairo  
Rameses III..... Nov. 12 | Rameses III..... Dec. 10  
Rameses Great..... Nov. 26 | Rameses Great..... Dec. 24  
and weekly thereafter.

Dahab and Special Steamers for private parties. Program of European Tours, Season 1895, on application.

**THOS. COOK & SON,**  
New York, 261 and 1225 Broadway; Boston, 332 Washington St.; Philadelphia, 824 Chestnut St.; Chicago, 234 South Clark St.

Official Ticket Agents for all Trunk Lines.

## STEAM YACHTING UNDER THE AMERICAN FLAG.

The American Steamship Co. have refitted the Cramp built steamer “Ohio” to meet all the requirements of a strictly first-class pleasure yacht, and we have chartered it for one year for a series of unique cruises. She will carry no steerage, second class or freight. The first cruises will be in January and February to the **WEST INDIES**, visiting all the Windward and Leeward Islands, and Bermuda, Nicaragua, Jamaica, and Cuba. Send for programs.

**THE THOMAS FOREIGN TOURIST CO.,**  
1721 Chestnut Street, Philadelphia.

## MEDITERRANEAN CRUISE.

Leaving New York by specially chartered Steamship **Friesland**, Jan. 23, 1896, visiting Bermuda, Gibraltar, Malaga, Genoa, Alghero, Athens, Rome, Nice. Price \$550 and upwards, including all necessary expenses. Organized and accompanied by F. C. CLARK, ex-U. S. Vice Consul at Jerusalem.

30 Excursions to Europe in 1896.

**F. C. CLARK, 111 Broadway, New York.**

## FOR EUROPE AND THE ORIENT.

Mrs. M. A. CROSLY will conduct her Tenth Select European Party through Spain, Greece, Turkey, Islands of the Mediterranean, Asia Minor, Syria, Palestine, the Nile to the First Cataract, Italy, Switzerland, France and England, leaving New York JANUARY 8, 1896, by express steamer **NORMANNIA**. First class throughout. For itineraries address Mrs. M. A. CROSLY, 786 Putnam Avenue, Brooklyn, N. Y.

## ATLANTA EXPOSITION.

Washington, Luray, Lookout Mountain, Chickamauga National Park, etc. Address

F. B. GRAVES, 36 Bromfield St., Boston.

## An Enameled ... Bedstead

With our name on the foot rail combines beauty of design with thorough workmanship and handsome finish. Cut represents our popular

### WELLESLEY.

It is made of white enameled steel, —lacquered brass rods, caps and vases—fitted with our **Patent Removable Casters**. If your dealer does not have our beds, we will send it, with **GOOD WOVEN WIRE SPRING**, delivered free to any R. R. station in N. E. for . . .

**\$10.00.**

**AMERICAN BEDSTEAD CO.,**  
WESTBORO, MASS.

State width wanted: 3 ft., 3 ft. 6 in., 4 ft. or 4 ft. 6 in.



## PIANO

If no dealer sells the **Ivers & Pond** near you, it will pay you to deal directly with our Factory. If a thoroughly reliable piano is what you want we can save you money. If you want time let us explain our **EASY PAYMENT PLAN**, the fairest and easiest. Reduced prices for pianos that have had slight use. Don't buy before writing us.

**IVERS & POND PIANO CO., 183 Tremont St., Boston, Mass.**

## Church Equipment.

### CHURCH REMODELING.

**THOMAS W. SILLOWAY, Church Architect.**  
10 Park Square, Room 8, Opposite  
Providence R. R. Station, Boston.

Mr. Silloway's long practice in remodeling churches enables him to save and utilize all the valuable parts of an edifice, and for a comparatively small outlay produce a building preferable in most respects to a new one of much greater cost. He proposes to continue this work as a **Specialty**, and tenders his services to committees who would practice economy, and where the means are limited. A visit to the premises will be made, and an opinion and advice given on receipt of a request so to do.

## Church Cushions

Correspondence Solicited.

**Ostermoor & Co.,** 116 Elizabeth St.  
New York, N. Y.



## Individual Communion

Cups, Cabinets and Tables, adapted to the customs and usages of all branches of the Christian church. Illustrated descriptive catalogue free.

**GLOBE FURNITURE CO., Northville, Mich.**  
Manufacturers of Furniture for Church, Chapel, Sunday Schools and Assembly Rooms.



**THE GREAT CHURCH LIGHT REFLECTORS** FOR OIL, GAS, ELECTRIC LIGHT  
I. P. FRANK,  
551 PEARL ST. N. Y.



**BELLS**  
FAVORABLY KNOWN SINCE 1826  
HAVE FURNISHED \$5,000  
CHURCH, SCHOOL & OTHER  
**MENEELY & CO.,** PUREST, BEST  
WEST-TROY, N. Y. GENUINE  
CHIMES, ETC. CATALOGUE & PRICES FREE

**THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & CHIMES**  
PUREST BELL METAL (COPPER AND TIN)  
Send for Price and Catalogue  
**McHANE BELL FOUNDRY, BALTIMORE, MD.**



## Blake Bell Foundry

Established in 1820.

**Successors to WM. BLAKE & CO.**  
Manufacture bells of every description, single or chimed, of Copper and Tin. Address

**BLAKE BELL CO., Boston, Mass.**

## BELLS

Steel Alloy Church & School Bells. Send for Catalogue. **The C. S. BELL CO., Hillsboro, O.**

## A. B. & E. L. SHAW

Established 1780.

Largest Manufacturers of

## PULPIT SUITS

27 SUDBURY ST. Boston, Mass.

Send 5c. stamp for new 100-page catalogue.

## The NEW Form of Admission

Sent, postpaid, for 3 cts.; 10 copies, 25 cts.; 100 copies, \$2.00. Address **THE CONGREGATIONALIST, Beacon St.**

The committee appointed by the National Council to prepare a new Form of Admission have reported, and their Form of Admission is now printed in convenient form as an 8 pp. leaflet, No. 7 of the Congregationalist Leaflet series.

Continued from page 664.

extinguished, as was supposed. But by the close of the meeting the flames were again discovered, and before they could be controlled the building was destroyed. The organ, seats and furniture were saved. The loss is \$3,500, without insurance.

## New Jersey.

EAST ORANGE.—A model combination of home and foreign mission interests was represented, Oct. 23, 24, when the Woman's Home Missionary Union and the Philadelphia Branch W. B. M. held their annual meetings together for the two days. A notable paper by Mrs. F. J. Goodwin on Proportionate Claims of Our Congregational H. M. Societies set forth the work of each in a singularly apt manner. Addresses were also made by Miss A. M. Bacon of Hampton Institute and Mr. C. W. Shelton. It being the twenty-fifth anniversary of the Philadelphia Branch, its efficient president, Susan Hayes Ward of the Independent, gave an interesting account of its work from the beginning, and a special "silver offering" carried the receipts beyond any previous year. Miss Lamson of Boston, secretary of the Junior work, and Miss Dyer of *The Congregationalist* were the speakers from outside.—*Suedish*. This young church has recently dedicated its house of worship. It is a beautiful building in a good location and cost about \$8,000, two-thirds of which is paid. About \$2,000 were given by Americans, principally in Trinity Church, of which this church is a child. Heretofore the congregation has worshipped, free of expense, under the roof of the mother church, which still lends it two officers. Pastor and people have worked hard to reach their present success, and have the good wishes of their neighbors. The dedicatory exercises, Oct. 13, were helpful, Rev. S. L. Loomis, Dr. F. W. Baldwin, and the choir of his church assisting.

ORANGE.—The Men's Sunday Evening League is at work again with good prospects after the long vacation. The Junior C. E. Society begins hopefully and the senior society, at its recent annual meeting, reported a large gain in numbers during the year. The pastor, Rev. C. A. Savage, is just beginning a course of Sunday evening sermons on The Miracles of Jesus.

CHATHAM.—The women's societies of the church have recently been consolidated, with separate committees for the different branches of work, in the home parish and in the missionary field. Another new departure is the linking of the second preaching service with the Sunday school in the afternoon, to adapt the former especially to the children and young people and to bring a larger number of adults into the latter.

## Pennsylvania.

BRADDOCK.—A series of lectures by Rev. J. B. Koehne was given here, Rev. H. M. Bowden, pastor, last week, on The Nazarene; or the Reasonableness of Christianity. The course has attracted much attention from all classes and has won some who are not church-goers.

## Ohio.

KIRTLAND.—The church celebrated its seventy-fifth anniversary in connection with the meeting

of Plymouth Rock Conference. Its first log house was destroyed by fire, the second, though racked by a cyclone, was used for nearly twenty years, when the present building of pure Norman architecture was erected in 1860. Though the church began with only ten members, it prospered until the coming of the Mormons in 1830. The latter bought property largely, and eight or ten of the prominent church families moved away. This was the only one of three churches in the community which survived the invasion. When the Mormons left, 800 strong, some of the church families returned, and about this time Western Reserve Teachers' Seminary was founded and flourished till 1860, during which time the church prospered. Although its present membership is only thirty-five, it has raised nearly \$1,000 in the last year and made extensive repairs on its house of worship.

CLEVELAND.—Rev. A. T. Reed has just closed an eight days' series of special services in Cyril Chapel, where until recently all services have been held in Bohemian. The ground had been well prepared under the faithful labors of Rev. John Musil, and there was deep interest and a good number of conversions. The meetings were largely attended and the little church, which is a branch of Bethlehem Church and a mission of the Ohio Home Missionary Society, will receive substantial gains in numbers and spiritual power.—*Plymouth* opens its winter night college with encouraging attendance and takes for its watchword Co-operative Study.

The church in Lorain unanimously refuses to accept the resignation of Rev. Charles J. Dole.—The North Ridgeville church refused to accept the resignation of Rev. J. P. Riedinger, and after a vacation in Clifton Springs he has returned to his parish with greatly improved health.—The Welsh church in Akron has bought a lot and building, and reports large congregations and growing interest.

## Illinois.

VICTORIA.—During the last ten months, Rev. West Alden has done faithful pastoral work here. As a result of a recent series of meetings, in which Evangelist Van Auken assisted, the people of the village, as well as of the surrounding country, were deeply interested. Thirty-two persons united with the church during his stay and many more will be gathered in. The people express gratitude for this valuable assistance of the H. M. S. and the church will probably be self-supporting from this time.

## Indiana.

INDIANAPOLIS.—*Plymouth*. The Institute work this year consists of classes for the home church and branch classes in Brightwood and on the South side, and open evenings. There is a children's class, and other classes take up the history of art, Lowell, Emerson, music study, free drawing, Latin, German, Spanish and French, interpretation of reading, physical culture. Hamilton W. Mabie and Miss Jane Addams of the Hull House, Chicago, are among the lecturers. The pastor, Rev. F. E. Dewhurst, conducts vesper services on Sunday afternoons and gives lectures two Sunday evenings each month. The church observed the ninetieth birth-

Continued on page 670.

All lamps smell, if they do not smoke, with wrong chimneys. You want the "Index to Chimneys."

Write Geo A Macbeth Co, Pittsburgh, Pa.

Pearl glass, pearl top, tough glass.

## Something New for Christmas!

Not to take the place of the Christmas Tree! By no means. But to furnish a magnificent entertainment in connection with it. The best Christmas stories in English literature illustrated by life-model pictures. Santa Claus and St. Nicholas brought into dazzling light on the screen by our wonderful lanterns.

Complete outfits \$50 up; sold on easy instalments, and slides rented. Do you want to know more about this? Then write to

## RILEY BROTHERS,

Branches: 16 Beckman St., New York, BOSTON: 244 Washington St. CHICAGO: 196 La Salle St. KANSAS CITY (Mo.): 515 East 14th St. MINNEAPOLIS: 1564 Hennepin Ave. CHATTANOOGA: 708 Market St. SAN FRANCISCO: 430 Kearny St. PORTLAND: 411 Couch St.

Its Screw and Plunge Lift (a) for regulating Wick; Its Lift Attachment (b) for Lighting Without Removing Chimney; with other Original Improvements, combine to make the

**MILLER Lamp**

Superior to All Others.

Illustrated Catalogue Sent Free.

**EDWARD MILLER & CO.,**  
MILL AND FACTORIES,  
MERIDEN, CONN. 63 Pearl St., Boston.

# Booth's Pocket Inhaler Outfit, by mail, \$1.00.

BY INHALATION ONLY, THE  
**Australian "Dry-Air" Treatment**

of Catarrh, Asthma, Bronchitis, Laryngitis, Hay Fever, and Whooping Cough.



Hyomei is a purely vegetable antiseptic, and destroys the germs and microbes which cause diseases of the respiratory organs.

The air, thoroughly charged with Hyomei, is inhaled through the Pocket Inhaler at the mouth, and, after permeating the minutest air-cells, is slowly exhaled through the nose. It is aromatic, delightful to inhale, inexpensive, and gives immediate relief. It stops all spasmodic coughing instantly, clears the voice, expands the lungs, and increases the breathing capacity.

**Pocket Inhaler Outfit, Complete, by Mail, \$1.00** (consisting of pocket inhaler, made of deodorized hard rubber, beautifully polished, a bottle of Hyomei, a dropper, and full directions for using). If you are still skeptical, send me your address, and my pamphlet shall prove that Hyomei does cure.

Are you open to conviction? Consultation and trial treatment free at my office.

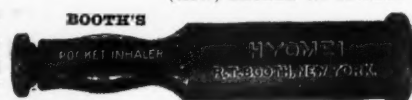
DEER PARK PARSONAGE, SMALLWOOD P. O.,  
BALTIMORE, MD., October 7, 1895.

R. T. BOOTH, Esq., New York.

DEAR SIR: I sent you one dollar about ten days ago for one of your pocket inhaler outfits. It came to hand last Friday morning.

Mrs. Honey had been suffering severely for three weeks daily with asthma. As soon as the inhaler came she began using it, and after a few inhalations the asthma ceased, and now (Tuesday) it has not returned. She has had this trouble ever since she was seven years old, and is now forty, and we have spent hundreds of dollars in search of relief, purchasing everything we saw advertised. When you consider all this, I think it is the most remarkable thing that once using the inhaler should remove the trouble entirely.

Very truly yours,  
(REV.) GEORGE W. HONEY.



R. T. BOOTH, 18 East 20th St., New York.

Continued from page 669.

day of Deacon H. S. Hockey. He is a New England man and has been identified with the church from the start. He was a lifelong friend of Rev. Henry Ward Beecher.

**Wisconsin.**

**SHOPIERE.**—Rev. T. W. Barbour closed his pastorate with the communion service, Oct. 20. He has been called to Palmyra and the best wishes of the church accompany him to his new field.

**THE WEST.****Iowa.**

**CLINTON.**—The church is enjoying a season of unusual prosperity under the leadership of its young pastor, Rev. J. M. Hulbert.

**LYONS.**—Rev. F. B. Hicks will soon enter the new parsonage nearly completed at a cost of \$2,300. The women had \$1,500 to begin the enterprise, and will soon raise the balance.

**DES MOINES.**—Park Avenue, recently organized, is the sixth Congregational church of the city.

**BRITT.**—Scandinavian. Rev. N. J. Bing has opened a new mission in Buffalo Grove. The debt of \$1,000 on the building has been reduced by \$400 in a few months.

**DICKENS.**—The church observed its first anniversary Oct. 13, and three persons were received to membership on confession, making the present enrollment forty eight. During this year a building costing \$2,000 was completed and dedicated free from debt. Rev. J. C. George is pastor.

**FAYETTE.**—The church building, Rev. J. E. Snowden, pastor, has been remodeled and enlarged, at a cost of about \$2,000. About \$900 were raised at the dedicatory services, Oct. 6.

**CROMWELL.**—During Rev. W. C. Hicks's six years' pastorate, recently terminated, the church membership has nearly doubled, a C. E. Society has been organized which now numbers fifty-seven active members, and improvements on the church building and parsonage costing \$3,500 have been made. The church expressed appropriate resolutions of regret at his departure.

**MANCHESTER.**—During the past year the church has received into membership 111 persons, of whom 103 were on confession, making the total membership now 282. Rev. H. W. Tuttle has entered upon the seventh year of his pastorate here.

**Minnesota.**

**ELLSWORTH.**—A subscription has been raised for a parsonage and it is expected that the building will be completed next month. The new addition is an absolute necessity, as at times the pastor has been obliged to live several miles distant from the town.

**FERTILE.**—This church, with two out-stations, was supplied by a student during the summer and has now called a permanent pastor. A circuit of about thirty miles is covered by one man with three churches, all of which he expects to visit every Sunday.

**PARK RAPIDS.**—By the coming of a new pastor, Rev. J. W. Spire, the church is greatly encouraged and is planning for an aggressive winter's work.

**SOUTH BEND.**—A student from the Moody Institute, Chicago, has been secured, who preaches also in Belgrade. The church organized two months ago has received several additions, and ministers to a neglected neighborhood with increasing interest.

**LYLE.**—This church, formed in 1886, never had a resident pastor until this year, with the exception of one man. With the coming of the present pastor a good salary has been raised, the community having been previously visited by a revival. The church was once reduced to one member and he a non-resident. There is now an excellent membership and good work along religious and temperance lines is being done.

**STEWARTVILLE.**—This little church, which completed a beautiful building a few months ago, has had discouraging conditions, all of which are now removed. In the coming of Rev. R. G. Jones the church and community are united in the support of the gospel. An excellent choir has been organized and congregations fill the house. Five members have just been received, two upon confession.

**MINNEAPOLIS.**—Como Avenue. The pastor, Rev. J. A. Biemen, preached his third anniversary sermon Oct. 20. In three years a debt of \$7,000 has

been raised, the church has become self supporting and seventy-five accessions have been received — *Vine* is greatly encouraged and quickened by the coming of its new pastor, Rev. Richard Brown.

**SAINT PAUL.**—*Olivet* is in the midst of a far-reaching revival, Evangelist Davidson assisting. Rev. H. A. Risser is pastor.

**Kansas.**

**GOODLAND.**—The church is now free from a floating indebtedness and shows marked gain in spiritual life and activity during the past year. Well attended weekly prayer meetings and a flourishing Y. P. S. C. E. are special features of strength. The young people are rendering the pastor valuable assistance in visiting in the town.

**BUFFALO PARK.**—During the past year the church has increased its membership thirty-eight, making a present total of fifty-one. The Sunday school has increased threefold. The weekly prayer meeting and Y. P. S. C. E. are well attended. Great moral

Continued on page 671.

## Leaders of Fashion



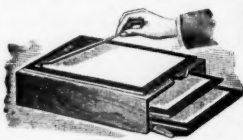
Endorse Fibre Chamois as the best support for puffed sleeves and flare skirts in the market.

CAUTION—Beware of imitations. The genuine article is plainly stamped . . . . .

### Fibre Chamois

All dry goods stores. Three weights.

## The Lawton Simplex Printer



saves time and labor; money too—100 letters, postal cards,

copies of music, drawings, or typewritten copy, in almost no time, and exact copies at that, by using the **Lawton Simplex**. Requires no washing or cleaning, and saves its cost over and again in sending out notices. Costs but little (\$3 to \$10).

CAUTION.—Other things are being made and called *Simplex Printers*. The only way to be sure of getting the genuine is to see that yours is the *Lawton Simplex Printer*. Send for circulars. Agents wanted.

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wear only merchant tailor made clothes



A TAILOR-MADE SUIT OR OVERCOAT for \$10

We'll make to your measure a Frock or Sack Suit or overcoat of

ALL WOOL GOODS,

equal to any t. liors \$18.00 garment for \$10.00. Other suits, overcoats and trousers just as cheap. We save 50 per cent by buying big lots of woolsens direct from the mills—that accounts for it.

All goods sent C. O. D. with privilege of examination and try on before paying express again. We pay Express Charges. Send for samples (1 cloth and full particulars, free.

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Silver Plate that Wears

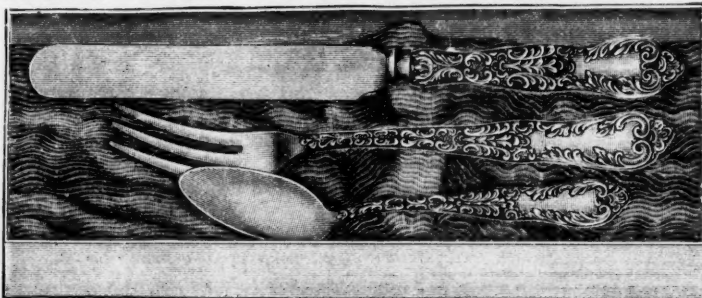
Make sure of the "1847" if you wish the genuine original Rogers Silverware.

Meriden Britannia Company

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## MAKE YOUR LITTLE FRIENDS HAPPY.



Out of our immense assortment of silverware we have made up this pretty little child's set consisting of knife, fork and spoon and have put them up in a cute, plush-lined box, that makes them the most delightful present one can possibly give to a child. They are not playthings but a real serviceable set for use. They will give more joy than toys or trinkets and will last for all time. Our regular price is \$1.50 but to get you interested in our silverware business we will send this elegant heavy silver plated set for only **50 CENTS PREPAID** to any address. They are beautifully engraved equal to any solid silver set on the market. Send 50 cents by express or postoffice money order. We do not accept personal checks nor send C. O. D. The editor of this paper and all the express companies know us to be a reliable firm. If purchase is not as represented, money will be cheerfully refunded. This is the best bargain we have ever offered. It makes a practical, substantial present that will outlast all the toys in the country. Everyone knows the delight of a child over its own little knife, fork and spoon. There is something magnetic about such a present and we know of nothing else that will give half the genuine delight. Remember the regular price is \$1.50 but for this special sale it is only 50 cents prepaid and money refunded if not as represented. As this is a special offer and won't last long you had better order at once. Address in full.

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## CHURCH CARPETS

AT MANUFACTURERS' PRICES. **JOHN H. PRAY, SONS & Co.,** CARPETS AND UPHOLSTERY, WASHINGTON ST., OPP. BOYLSTON ST., BOSTON.



Continued from page 670.

Improvement has come to the community since this forward movement.

**SALINA.**—The church is improving the system in the various departments of its work. The trustees meet at a fixed hour once a month and on all lines the church members are assuming more of the work. The membership is about 260.

**WALLACE.**—Notwithstanding the fact that this small frontier church has recently lost eleven members by removal, the services are well sustained.

#### Nebraska.

**LINCOLN.**—The churches are considering the question of church unity quite seriously. The New Jersey memorial has been brought up and after consideration a resolution passed by the *First Church* practically indorsing it. The thought of most weight is the interest taken in the subject by the Episcopalians. Rev. Mr. Hewitt, rector of the *Episcopalian church*, attended two meetings and at both spoke at some length on the Lambeth-Chicago missive, explaining the position of his church. It was practically in accord with the New Jersey idea, except the position on the Historic Episcopate. Much interest was awakened in the minds of Congregationalists on the subject and at the meeting of the State Association the subject is likely to come up and attract more than the usual amount of attention. The relations existing at present between the Congregationalist and Episcopalian churches in the city are especially pleasant.

#### South Dakota.

**CAMBRIA.**—The drought has been severe in this locality where there was formerly good promise of a full harvest. A number of families have already gone away and others are planning to follow. Nevertheless the church meetings are well attended. The Sunday school is doing well, and from a Y. P. S. C. E. organized in June with a membership of thirty-seven four members have united with the church on confession. They are the first representatives of three large families who have joined the church. Rev. T. P. Reese is pastor.

**MYRON AND CRESHARD.**—Miss E. K. Helry has just closed a profitable series of meetings on this field. Quite a number of young people will unite with the churches and a Y. P. S. C. E. will be organized at once. Miss Henry will hold meetings at Pleasant Valley the coming fortnight.

#### PACIFIC COAST.

##### California.

**STOCKTON.**—Dr. J. C. Holbrook proposes an offering by all the churches of the denomination about Forefathers' Day to wipe out the debts of the several missionary societies. The Bay Conference indorses the proposition.

**TULARE.**—The first Sunday in October was the annual rally. At 7 A. M. the prayer-room was full, and at the regular morning service there was a roll-call. The review of the year gave great reason for encouragement. The day closed with the fifth sermon in a series on the Ten Commandments.

**SAN FRANCISCO.**—First has met a great loss in the death of Deacon I. P. Rankin. More than seventy-five years of age, he seemed one of the youngest men. Coming here in early days he soon gained for himself a position of influence, and he was eagerly sought as a leader in important enterprises. For thirty-two years he has been identified with this church, a large part of that time as deacon. Among the guests here have been Rev. and Mrs. C. M. Severance, who have been speaking of their few years' work in Japan. Intimating the probability that current events in Japan may render their return unnecessary, they express the pleasure they would find in taking up work among the Japanese in one of the cities of this coast. Such work has been thought a necessity by some of the far-seeing brethren of this city.

#### OTHER CHRISTIAN WORK.

Sunday school workers will be interested in the opening on Nov. 4, at Berkeley Temple, Boston, of the *Primary Teachers' Institute*, which will be addressed by several well-known specialists in this department of Sunday school work. Programs can be obtained from F. P. Shumway, 25 Bromfield Street, Boston.

Rev. George Thomas Dowling, D. D., of Newton Center has accepted an invitation to be the regular Sunday afternoon preacher at Grace Church (Episcopal) of New York. Rev. Dr. Huntington is the rector. Dr. Dowling has for some time filled this position, which he will now occupy permanently.

The Maine Sunday school convention in Winthrop was one of the great meetings of the year in

the State. The arrangements were well planned and the 250 or more delegates were handsomely entertained. Mrs. W. F. Crafts conducted juvenile work, speaking on *Right Beginnings*. Rev. A. E. Winship spoke on *What the Child Needs*, and Miss C. T. Sibley on *The Relation of Endeavor and Sunday School Work*. Rev. R. T. Hack lectured on *Rome and the Catacombs* with stereopticon, and Rev. T. F. Millett made an interesting and detailed report of Sunday school work in the State, showing much progress in numbers and interest the past year.

The State meeting of the *King's Daughters* met in Rutland, Oct. 2, 3. Papers were presented on *The Circle Meeting*, *Suggestions for Work*, *Our Badge—Its True Meaning*, *The True Success of the Order*, *Among the Hospitals*. Rev. C. O. Day spoke on the topic, *How Realize the Name—The King's Son?* Mr. S. H. King of the *Sailors' Haven*, Boston, made an able and interesting appeal for work among seamen. Mrs. I. C. Davis of the *Central Cornhill* was present throughout the meetings, and was a great help and inspiration. Her address thrilled and stimulated her hearers to higher ideals of life and more wholehearted following of Christ our King. The beautiful work of the order in our State has received a new impulse from this convention.

For Weekly Register see page 665.

"Half our knowledge we must snatch, not take."—POPE.

# Snatch This

bit of knowledge as you go through this paper.

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TRADE MARK.

is the name of the perfect soap for bath or fine washing. There are many good reasons why you should try it, but the soap itself is greater than them all. At the dealers. Made by

The N. K. Fairbank Company,  
CHICAGO, NEW YORK, ST. LOUIS.

"If you don't  
at first succeed

IN REMEMBERING  
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Constantine's Pine Tar Soap,

Persian Healing.

BUT you need to try this Soap only once to know how durable it must be. Other soaps are soft and melt away rapidly. This lasts well, and is pure. Its friends know all its excellent qualities. Do you?

—DRUGGISTS.—

Try,  
try  
again."



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A delicious drink instantly made from  
**WHITMAN'S  
INSTANTANEOUS  
CHOCOLATE.**  
Perfect in flavor and quality. Put up in pound and half pound tins.  
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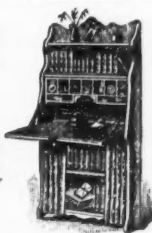
Write to The Cudahy Pharmaceutical Co., So. Omaha, Neb., for free copy of "Ranch Book," and enclosed cents in stamps for sample of **REX BRAND EXTRACT OF BEEF**, which gives to soups, stews, etc., extra **Flavor**

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A "CHAUTAUQUA" RECLINING  
ROCKER CHAIR  
A "CHAUTAUQUA" Desk  
OR A "CHAUTAUQUA" OIL HEATER FREE.



WITH A COMBINATION BOX FOR \$10.00.  
The Combination Box at retail would cost, \$10.00 YOU GET BOTH  
Either Premium, Ditto, \$10.00  
Total, \$20.00 FOR \$10.00

WE WILL SEND BOX AND EITHER PREMIUM ON THIRTY DAYS' TRIAL; IF SATISFACTORY, YOU CAN REMIT \$10.00 IF NOT, HOLD GOODS SUBJECT TO OUR ORDER.

THE LARKIN SOAP MFG. CO. BUFFALO, N.Y.

Our offer fully explained in *The Congregationalist*, Sept. 26 and Oct. 17.

NOTE—The Larkin Soap Company have used the columns of *The Congregationalist* for two or three years past in advertising their "Combination Box of Soap" sent in connection with an oil heater, desk, or chair. The publisher of this paper has written personally to a number of subscribers who have responded to the advertisement and purchased the soap. Without exception they state that they are perfectly satisfied with the goods and with the business methods of the Larkin Co. The letters speak in praise both of the soap and of the premiums that accompany it.—*The Congregationalist*.

"IF AT FIRST YOU DON'T  
SUCCEED," TRY . . .

# SAPOLIO

## CHRISTIAN ENDEAVOR NOTES.

At the first annual meeting of the union of Birkenhead, Eng., it appeared that the membership had increased in one year from 400 to 1,300.

In an English society the members daily write one note of personal appeal for a decision for Christ, and hand it to some one that they may meet in place of a tract.

When a camp meeting was held lately in a mission station in India, each of the twelve societies in the district formed a chorus and went to assist in the meeting, some of them going a distance of twenty-five miles. They gave excellent reports of evangelistic work that they had been carrying on at their own homes.

The tenth annual convention of the New Hampshire Christian Endeavor Union was held in the South Church, Concord, Oct. 10, 11, and proved one of the largest, most enthusiastic and profitable gatherings of its kind. At the afternoon and evening services the meeting house, the largest in the city, was packed and in the evening many were unable to find standing room. In view of its size and yearly increase it has become evident that only the larger cities can accommodate the union. Everything was done by the local committees to make the stay of the army of delegates pleasant and enjoyable, as well as profitable. Among the notable addresses was that of John G. Woolley on Good Citizenship and Rev. B. W. Lockhart on Raise the Standard. One unusual feature was the singing by four of the members of the Canterbury family of Shakers. The secretary reported 292 societies in the State, twenty local unions and 8,000 members who gave to missions last year \$2,075. Five hundred and thirty-five were added to the churches the past year from these societies. Reports from the district and local union secretaries were encouraging, making evident the good work which is being done.

The eighth annual meeting of the South Dakota C. E. Union in Redfield, Sept. 25-29, was the largest it has ever held. Contrasted with its first meeting held here seven years ago the growth of the movement has been remarkable. The sessions were characterized by a spirit of earnestness deeper than mere enthusiasm. Fifty-one societies have been added this year, making in all 255, including Junior societies, and a membership of 6,081, active and associate. Sixty-three societies have given \$773 to missions. The union is now out of debt, with a balance in its treasury. Junior work shows marked progress since the appointment of a superintendent and assistant. The president's address was hopeful and suggestive. Two missionaries born on foreign soil spoke, Rev. E. J. Sarkis of Syria and Rev. Z. M. Eckard of China. Pres. H. K. Warren of Yankton College gave an address on Strength. The Children's Crusade given by the Redfield Juniors was an inspiration, as were also the stirring remarks of Rev. G. S. Evans. Rev. S. F. Huntley occupied an evening with a vigorous speech in defense of prohibition. The convention sermon by Rev. B. H. Burtt had the strong, clear ring of loyalty and the mellow tones of love. Important resolutions were passed, including appeals for increased systematic Bible study through the organization of Bible clubs.

Among the Berkshire Hills, in the beautiful city of Pittsfield, was held the tenth annual convention of the Massachusetts Union, Oct. 8, 9. The total registration of delegates was 1,309, of whom over 400 came from outside the county. Much of the first day was devoted to routine business, but there were several fine addresses, among them one in the afternoon by President Raymond of Union College and another in the evening by Dr. H. A. Stimson of New York. This was followed by a reception in the parish house of the First Church. The second day opened with a sunrise prayer meeting, and the noon hour, following the plan of the great Boston convention, was devoted to services held among the working people at their various places of business. Temperance and missionary and junior Endeavor work all came in for special consideration, and the exercises culminated in a magnificent audience at the Methodist church, Wednesday evening, to hear the address of the beloved president of the United Society, Dr. F. E. Clark. During the year there has been a gain in the State of forty senior and forty-six junior societies. Rev. F. L. Goodspeed of Springfield succeeds C. E. Allen of Boston as president of the Massachusetts Union, and the next annual gathering will be held in Worcester the second week in November.

### Food for the Tired Brain. Horsford's Acid Phosphate.

It furnishes building material for brain and nerves (the phosphates) and imparts renewed strength.

## HUMAN LIFE IN PERIL.

## A New Disease Dangerously Prevalent.

## Heart Failure Recognized the Most Deadly Complaint.

## All the Danger Comes From a Weak Heart.

## And a Weak Heart Always Comes from Weak Nerves.

## Fortify Your Heart and Nerves Against the Dangers.

Of late a new disease has developed from our latter-day civilization, a disease unheard of a few years ago, known as heart failure. So common are sudden deaths, people dropping dead without apparent cause on our streets, in offices, shops and factories, that the *Boston Herald* stated editorially that "we seem to be in the midst of an epidemic of sudden deaths," and the *Boston Record* voices the cry of the public when it asks "what is the cause of the great number of sudden deaths, and what is the remedy?"

The deaths come from heart failure, and the cause of heart failure is weak nerves.

It is plainly evident that if people, by overwork, fret, worry, dissipation or excesses, break down their nervous systems, nerve weakness must result.

It is not singular, therefore, that the heart is the first organ to suffer the result of nerve weakness. A nervous irritation of the heart is the first symptom experienced, causing irregular beating, rush of blood to the head, flushed face, cold feet and extremities, with nervousness and tired feeling. After a time, dizziness, giddiness, swimming of the head, dimness of vision, sudden strange faint feelings, followed by a sinking sensation in the left chest or at pit of stomach. As the disease progresses there are trembling sensations, palpitation or fluttering in the left side of the chest, shortness of breath, especially after exertion, stooping or going up stairs. The sufferer will be drowsy daytimes and wakeful at night, and is more or less constantly haunted by a feeling of apprehension or anxiety, as of some impending danger.

Persons experiencing these symptoms have heart disease and are in momentary danger of heart failure—death. It can be cured by Dr. Greene's Nervura, the great nerve and heart tonic, as this wonderful nerve restorative will immediately give strength and vigor to both heart and nerves.

In any case do not delay. There is no time to lose and the cure may depend upon your taking this medicine immediately. Just read what Mrs. J. M. Adams, of Elizabethtown, N. Y., says of her astonishing cure.

"About two years ago I was in a very bad state on account of heart disease. I was in a feeble state of health, and from the action of the heart I was very weak and did what work I could do in suffering.

"I had numb spells occasioned by inaction of the heart, which confined me to my bed for days. All this was brought on by the grippe three years ago.

"I found I had to do something quick, and, reading of Dr. Greene's Nervura blood and nerve remedy, got and took the medicine. I found it all that it was recommended to be, and received great benefit from it and found it helped my nerves.

"I can say truthfully that it is the best remedy that I know of, and I gladly recommend it to others, and shall be pleased to answer any inquiries as I have often done."

This grand remedy for heart and nerves is not a patent medicine, but the prescription of the most successful living specialist in curing nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass. He has the largest practice in the world, and this grand medical discovery is the result of his vast experience. The great reputation of Dr. Greene is a guarantee that this medicine will cure, and the fact that he can be consulted by any one at any time, free of charge, personally or by letter, gives absolute assurance of the beneficial action of this wonderful medicine.

A Positive cure for  
Coughs, Bronchitis and  
all affections of the  
Throat, Lungs and Chest.



## Adamson's Botanic Cough Balsam



It loosens the cough,  
clears the lungs, allays ir-  
ritation and leaves the  
organs sound and well.

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FRENCH National Prize of  
**16,600 Francs.**  
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without it.

*It is the Tonic  
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Acknowledged  
so by every  
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Pamphlets and Baking Samples Free.  
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**DR. BLAUD'S  
IRON PILLS**

have been prescribed with great success for more than 50 years by the leading physicians of Europe, in the treatment of female patients. Specially recommended for

### Poorness of the Blood and Constitutional Weakness.

Imported by E. Fougere & Co., N. Y.  
To avoid imitations BLAUD is stamped on each pill.

An eminent physician's prescription  
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The great Heart and Blood Tonic. Sold by all druggists on a positive guarantee that the first bottle will benefit. Dr. Miles' book on the Heart and Nervous System sent free. Address Dr. Miles Medical Co., Elkhart, Ind.

## DR. MILES' ...Heart Cure... Restores Health

## Peter Möller's Cod Liver Oil

is obtaining more favor with the public and increased reputation amongst the medical profession day by day. Formerly, the use of Cod Liver Oil was restricted in consequence of the crude method of its production, the preparation was nauseous to the palate, and sometimes impossible of digestion.

### Peter Möller's New Process

the utmost cleanliness in every detail of the manufacture has been secured, and consumers can obtain a pure, sweet, reliable and digestible Cod Liver Oil when they insist upon having Peter Möller's. Put up in flat, oval bottles only, sealed with date of production in perforated letters.

Schleffelin & Co., New York, Sole Agents.



### DENT'S TOOTHACHE GUM STOPS TOOTHACHE INSTANTLY.

Ask for DENT'S; take no other. Sold everywhere, or by mail 15 cts. C. S. DENT & CO., DETROIT, MICH.

Dent's Gum Cures Corns, Bunions, Warts.

## Cure Without Medicine



## No Home Should Be Without It.

"I sought the aid of a dozen of the best physicians I could find, but they helped me very little. I also tried Compound Oxygen thoroughly, and the electric battery, but they helped me very little. On Dec. 17, 1891, I commenced using the Electropoise and continued it about four months. During this time my disabilities were largely removed. In the course of a year from the time I commenced using it, I enjoyed almost perfect health, which has continued to this date."

"I know persons who were afflicted with quinsy sore throat, rheumatism, general debility, nervous prostration, and liver trouble, who have been greatly helped by it. I have great faith in it."

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REV. J. H. MANSFIELD.

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## BIOGRAPHICAL.

REV. SILAS L. SMITH.

The Harmar Church, Marietta, O., is sadly afflicted in the death of its young pastor, which occurred Oct. 6, as the result of typhoid fever contracted at Lakeside Assembly during the summer. He was born in Madison, Wis., Oct. 9, 1857, and was graduated from Hillsdale College and Yale Seminary. His first pastorate, ten years ago, was over the Church of the Redeemer, St. Louis. He went to Marietta in 1893 and under his leadership all branches of Christian work were quickened and members were received at nearly every communion. His is the first death in a seminary class of thirty-seven members. A wife and three children are left to mourn his loss.

REV. GEORGE BLAGDEN SAFFORD, D. D.

Dr. Safford was a son of the well-known Daniel Safford and was born in Boston, Jan. 6, 1832, and died in Brooklyn, N. Y., Oct. 24. He prepared for Yale College in the Boston Latin School and, after graduation in 1852, spent a year as teacher in the Deaf and Dumb Institution in New York city. He then took the course at Andover and, after a year of European travel, he was ordained as an evangelist at Northbridge, where he preached two years. But his principal ministry was in connection with the Third Church, Burlington, Vt., which he served for twenty-five years with signal success. He also had a short pastorate in Elkhart, Ind., but the last few years of his life he was secretary of the Brooklyn Board of Charities, a responsible position which he filled most acceptably. He married Mary Gould of Andover, who, with three children, survives him.

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